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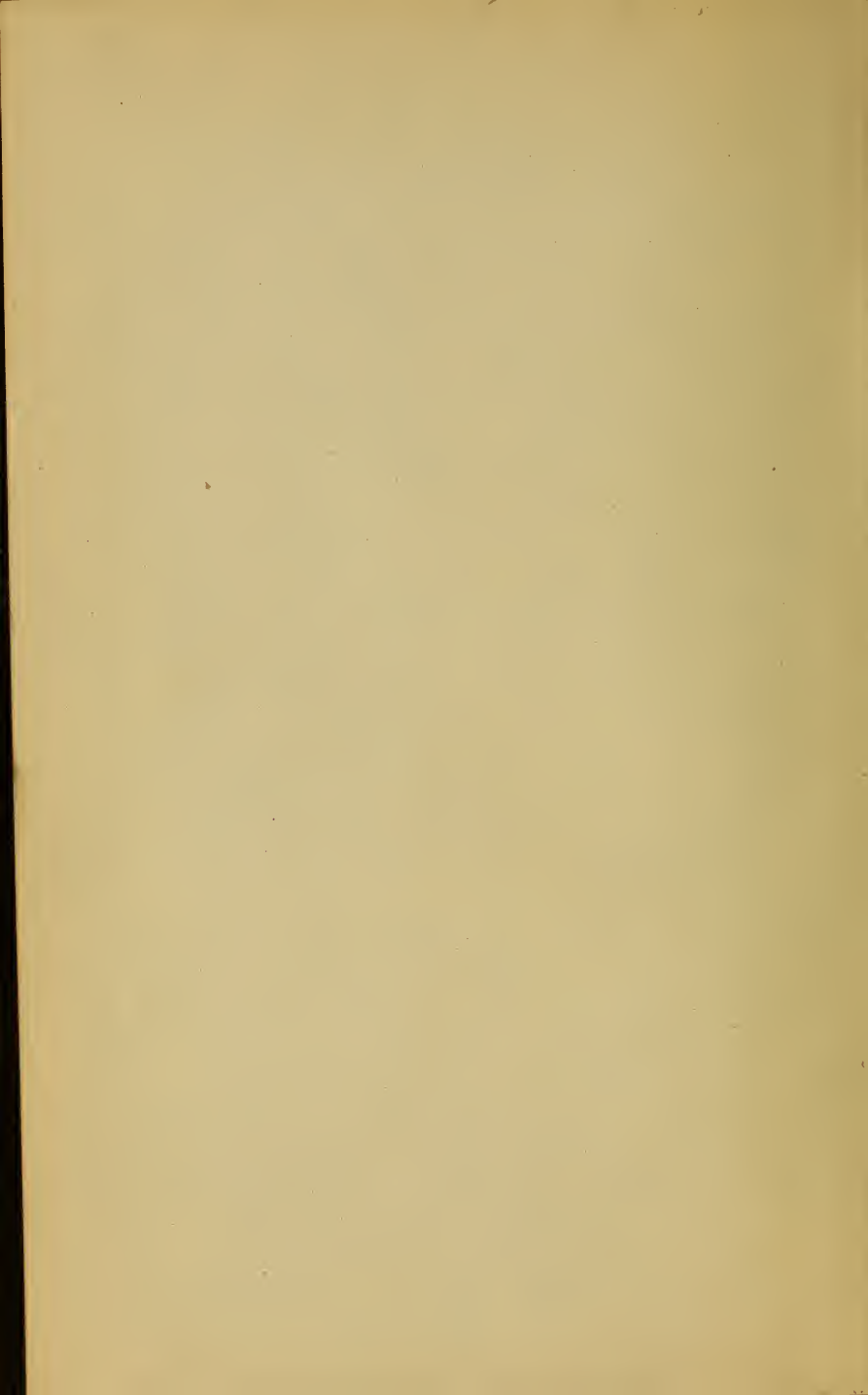
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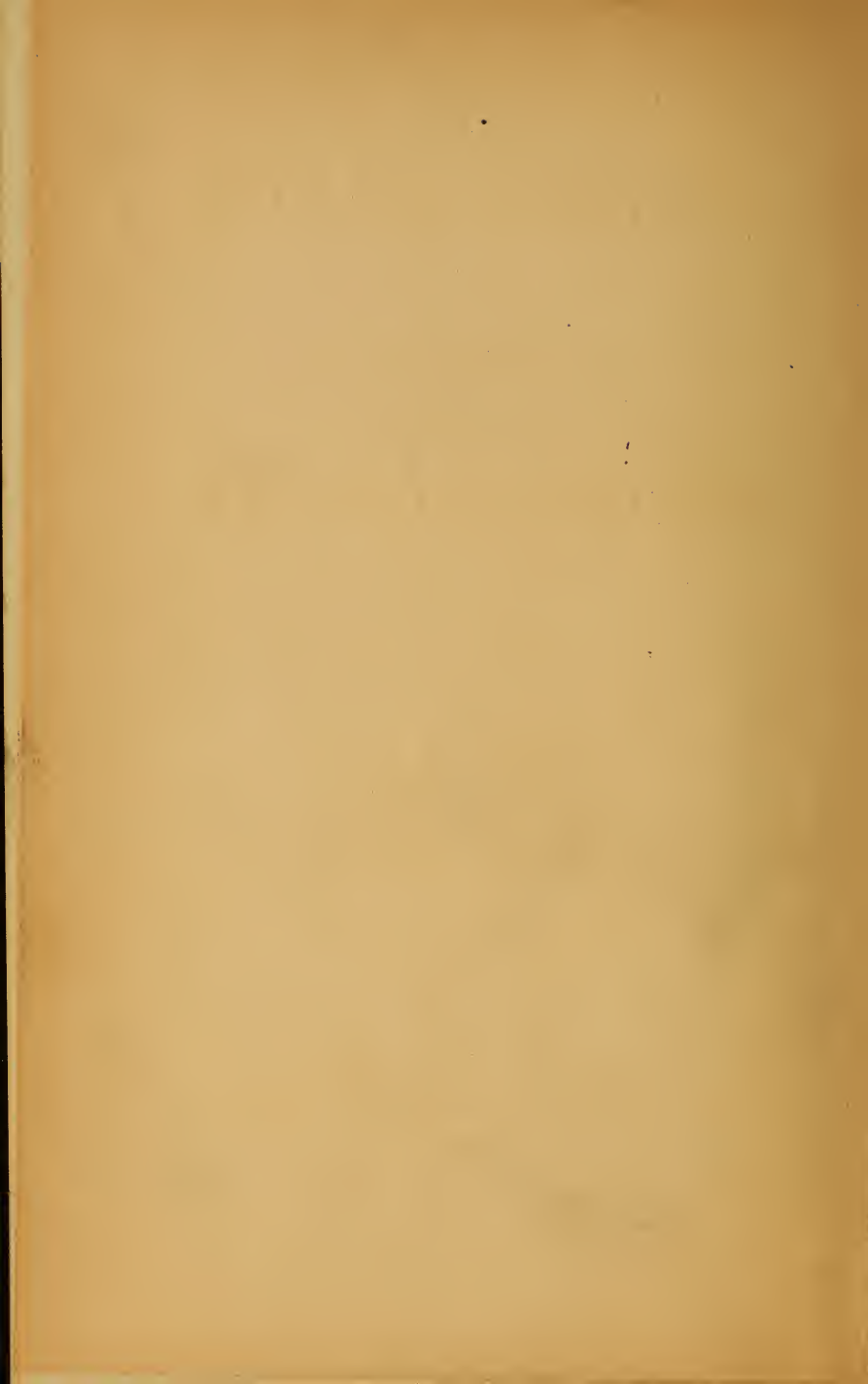
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JUBILEE ESSAYS;

A PLEA FOR

THE UNSELFISH LIFE.

Tenny, Edward Payson



CROSBY & NICHOLS,
117 WASHINGTON STREET, BOSTON.
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INTRODUCTION.

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THE late gunpowder missionary movements in the United States have been so noisy and interesting that, though ready to fire this Jubilee Salute eighteen months ago, I resolutely spiked my battery. I now clear the vent and let loose these Dogs of War, hoping that Selfishness, the Great Rebellion against God, the curse of the earth, may soon be smashed by THUNDER ALL ROUND. Knowing that it will take many campaigns and many volunteers, I dare not longer delay. To "make sure of one," here I bolt.

SPRIGGS.

AUGUST, TWENTY SIXTH, 1862.

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THE CONSTITUTION OF NATURE.

I HOLD that theory of the nature of virtue, which deems God's desire to make others happy, the spring of creation and the essence of holiness. We may expect, then, under his government, that selfishness will be counted sin, and holiness will be found in an Unselfish Life,—life, the fulfilment of function, the active development of a positive power, and that to no self-ends. God has written this lesson in the very constitution of things. On what plan is the world made? Nothing lives unto itself. The soil makes the forest; and the forest, new soil. The ocean gives rain, and the rain fills the ocean. Flowers, receiving from the breeze their breath, send forth on it their thank-offering of perfume. Not one star in the whole blue vault shines unto itself; but, to beings in other worlds, it glimmers as a light on the highway to heaven. Man, learning this law of compensation, educates Nature; and straightway she repays him grateful service. Nature, too, claims tribute from man; and as year by year she brings forth her stores for his sustenance, so, by and by, he contributes his handful to her dust. Circulation is the universal law—receiving, then giving; and, if the gate of giving be shut, receiving is death.

Now, this power of giving, of outgoing, is a necessity of human nature. Life itself is power to develop. Education is the drawing out of innate forces. An idea manifests its

life by its struggles to find an outlet. We are thoroughly taught, only as we undertake to teach.

“For if our virtues
Did not go forth of us, 'twere all alike
As if we had them not.”
“Our spirits are not finely touched
But to fine issues.”

The passion of selfishness in man, instead of showing that God meant to have every man care for himself alone, makes men more dependent on each other, that they may the more feel the need of the unselfish life. Thus, all men feel the need of unselfishness in those on whom they are dependent.

All men stand ready freely to receive; but few and thin are the ranks of those who stand ready as freely to give.

The constitution of Nature, which indicates that man is not to live to himself alone, is violated by selfishness. The love of self, in proportion to one's worth compared with other souls and with God, is a proper duty, necessary to individual well-being; but excessive self-love, or a disproportionate self-gratification, is selfishness, sin. By it, the whole moral harmony is at once impaired, the whole face of society marred. In the words of Aristotle: “While by goodness and kindness, and mutual compassion and helpfulness, men can become as gods to one another; by narrowness and selfishness and envy and ill-will, men degenerate into beasts, and become wolves and tigers to one another.” Nothing is needed but complete selfishness to make society a complete wreck, like a watch whose crazy cogs admit of no harmonious

movement. Stagnation comes by stopping circulation. Running counter to the constitution, results in ruin. Giving is the law; but men rebel and a curse comes. The world is dark to-day, because every candle is under its own bushel. The lewd populations are poor, ignorant, and depraved, filling the earth as if it were one valley of wounding, where groans rise from every thicket: and, in their despair, they cry for help to little pastes of mud, or bits of carved wood; to soulless animals, or dead or living men; to the sun or stars, or unknown spirits. Behold the curse on men's bodies, the curse on the intellect, the curse on the moral sense, the plungings of a humanity without a God!

COVETOUSNESS.

SELFISHNESS in its two forms, Covetousness and Luxury — is not peculiar to any age. It has been the mark of the race in all ages. The heat and struggle and darkness of the passion have been like the hot and gloomy and tempestuous flood, that enveloped the embryo earth, and choked for ages every avenue to life: under this pestilent moral atmosphere only the lowest forms of life appear. Yet the world is not going backward. It is a mark of ignorance for any man to suggest that his own age is peculiarly selfish. "This is a day when a man seems scarcely to love his own brother," has been repeated in every generation since the "golden mouthed" author of the phrase; till, instead of denoting a special age of coveting and luxury, it only suggests the perpetuity of the sin.

An increase of the facilities for gratifying covetousness and luxury is no sign of the increase of the spirit of selfishness. On the other hand, the increased and boundless gratification of the lust may tend, by the excess, to destroy it. The nineteenth century, with its means of accumulating and spending, may thus tend to overthrow that spirit of selfishness, which is less the mark of this generation than of any previous one.

The prevalence and mischief of selfishness, as manifested in a spirit of covetousness or luxury, are more peculiarly

shown among the most savage tribes, than among civilized and trading nations. The sharpness of uncultivated men, while less persistent, is more a passion than the shrewdness of more finely knit characters. Those powers, which have never been harnessed into the chariots or drays of civilization, are yet fiercer, fleetier, stronger than the well trained forces on 'change. The wild "bears" are more formidable than the tame ones. The serpent like African is "wise," in his trade of child or cotton for bead or blanket; and, in every bargain, gets what is of more worth to him than what he sells. Cunning and keenness are found alike in the untamed Occidental and Oriental beggars and thieves and murderers. The conqueror of Mexico, in one scene, sets forth universal human nature. Sending to the generous king a gilded helmet to be filled with shining dust, he sends with it a message saying, that "the Spaniards are troubled with a disease of the heart for which gold is a specific remedy." This disease, and the seeking of this remedy, have been the chief root of human evil.

In past ages, in the eyes of most of the world's kings, for a subject to be rich has been to be guilty of treason. A vineyard or jewel, of which to be robbed, has been counted a sufficient crime. Or if a king, in his turn, could fill a chamber with gold, plebeian treachery has drawn blood through his royal robe. Chief priests are ever found to hold the price of blood; and the choice defenders of justice have ever had among them some Felix waiting for a bribe. Honorable guardians of public funds are often like those old Greek heroes, who, as famous architects, built a treasure-vault,

and left one stone removable, through which they could come secretly, and take away the gold. All the powers of the state and of a corrupt church have been used to "coin" by persecutions. If a stream of gold, "a yard deep," may be made to flow from the scaffold, let the heads drop.

Those who are familiar with the early life of our Golden State may well credit any tales of the infamy of past ages. For this same gold, men traverse the wild seas or the wild sands; wreck rail-cars, or murder the shipwrecked. In our foremost Commonwealth, instances have not been wanting of men's robbing the graves of near relatives, to obtain a gold ring or a plate of teeth from the dead. Our newspapers reek with the records of crime and the decay of honor, miracles of meanness all done in the name of that money, to which an old divine applied the phrase, "Desire of all nations." The heels of humanity seem fastened to the chariot of Mammon. The great zeal of humanity has ever been for each man, in his own place, to seek his own good.

For illustration of the point that the love of money is the root of all evil, take the two crimes in the United States; abating which, the millennium could scarce be kept off, as it were one generation. The distiller and rumseller, but for their love of gold, would quit that business which now brings every twelfth man in the "modern Athens" into connection with the trade. Sixty four millions of bushels of grain fed the British distilleries, in the year of the great Irish famine: covetousness snatched bread from the hand of the dying. The tame temperance men would destroy such soul destroying traffic but for their love of gold. It is cheaper to pay for

making laws than to pay for using them. Time, energy, and expense are ever removing the evils rising from Intemperance, but are not brought to pluck up the root of those evils.

The other curse of our country, Slavery, had its secret strength in the fact that the four million slaves were worth, at an average, five hundred dollars each. This item, of two thousand million dollars worth of bodies and souls, confirms the saying of Chrysostom, penned sixteen centuries ago, that "Slavery is the fruit of covetousness, of extravagance, of insatiable greediness." The slave trade, not long since, awoke to more vigor than for half a century; not because of the "revivals" and the increased missionary spirit, though that be the flag they sail under; but because the slave coast is also the gold coast. This motive stimulated the principals; and the reason it was not put down was like unto it, namely, the calculations of cotton, the countings of covetousness, too much busied the brains of our philanthropy. When Trade had anything to sell, Slavery was safe. In more recent times, Old Mother England forgot her good sense, only because she feared she should have nothing to spin.

Count up as you will the evils of earth, the snares of avarice are everywhere laid under more shallow sins. A careful analysis of the catalogue of crime, and the motives leading to sin, shows that it is difficult to find any sin which has not its tap root in covetousness, in the love of the means of self gratification, or in luxury,—the actual expensive gratifying of self. Better if the rivers of gold and of jewels had been forever guarded by that infernal dragon, fabled by ancient Peruvians to dwell on their Emerald River.

THE evil, arising from a covetous spirit is shown in the frequent ruin of individual character. The very touch of gold seems to enliven human hearts as with the electricity of the lower world. Infants feel it. There is a grievous fault in the teaching of those parents, whose chief precept is, "Save money! save money!" One of the meanest men that has lately walked the earth said, "Why do you wonder? My father never praised me for anything but for saving half a penny." It is a lesson the ancestral Adversary will soon enough teach a child, and needs not severe parental enforcing.

Tracing out the evil education of a money catcher, we wonder not at his evil life. Let no man say the picture is overdrawn; for, though it be not made to the measure of any single man, it yet characterizes the TENDENCY of the coveting spirit.

Three letters of the alphabet, "DR." and "CR." lay at the foundation of his learning. He is instructed into a strange idea of religion. He studies the proverb, that "money is a defense, and answereth all things." He reads the Bible commendations of simplicity in dress, ornament, and food; and the praise of toil. It is written:—

He that loveth pleasure shall be poor.

He that is slothful is a brother to the waster.

He that sleepeth in harvest is a son of shame.

The idle soul shall suffer hunger.

The thoughts of the diligent tend to plenty.

The soul of the diligent shall be made fat.

The substance of the diligent is precious.

Seest thou a man diligent in business?

He shall stand before kings; he shall bear rule.

This promising student in our holy religion delights in that work of the Creator, which "weighed" the dust, and "measured" the water, in making up a world. He finds the secret of God's wealth lying deeper than God's bounty, in the fact of God's frugality. The unselfish ravens, which fed a prophet, only teach him that, when some storm of importunity drives him to act against nature, by giving to the needy, he may, raven like, steal the food he gives for charity. Gathering every penny, he delights in that Christ who gathered up fragments; yet will he render every penny to the Cæsar within him. Not slothful, he studies to do his own business, working with his own hands. He reads Dr. South's notes on Paul; and will straightway become all things to all men, that he may by all means gain something. Again, in the Doctor's rendering of the Apocalypse, he finds coveting to be the Alpha and Omega of a Satanic Alphabet, indicating the reaching hand of childhood and the last grasping of age. Remembering only one prayer, that for daily bread, he feigns his name to be Benjamin, the man of five portions. He is taught a new Catechism; and, to the first question, answers—varying the words of Carlyle, — "The soul of a man was appointed for spinning cotton and making money; or merely shooting grouse and gathering rent. To him, eternity and immortality, and all human nobleness and divine facts, that do not tell upon the stock exchange, are meaningless fables, empty as the inarticulate wind." Thus

taught at home, the boy goes to church, to hear, perchance, of the uses of wealth,—how it creates a beauty of fine houses, parks, libraries, feasting the eye of the poor as of the rich; all which things serve as cheap toys to remind us of the greater things that await our manhood with God: but the only definite impression left on the lad's mind is, at least, to have the golden toy. Or he hears a highly wrought figure, to the effect, that a money chest—being, as it were, close packed with the ships, the buildings, the lands, it can any day procure—may be used as an image of the wealth stowed away in God's Book of Promissory Notes; and here again the only definite impression left is, at the least, to make sure of the chest which is so honorable an imagery of better possessions: or, if it be learnedly hinted that as trade adds to every man's private premises by bringing him the fruits of the world, so the magnetism of gold may add to a man's own family, his unknown, dying brothers in India; the chief impression left is,—that a man make sure of the typical Trade; and then become a church, a state, a world to himself, with heathenish appetites enough to absorb all his charities.

Thus elaborately educated in a strange religion, as the base of his character, the boy begins his stranger schooling, under the same teacher, his One Idea. A favorite Physiology soon teaches him, that the muscles which close the hand are more powerful than those which open it. His Mathematics suggest, that addition and multiplication are the only rules applicable to his interests; and division and subtraction are suitable only in his dealings with others. His

Philosophy teaches him much about the instinct of self preservation; from which he deduces the necessity of "laying up against a time of need." His Logic, lame in each step, is, "Covetousness brings riches; riches bring happiness: therefore be covetous. The desire for money thus becomes rooted in the judgment: it is no longer a sudden cry as of a passion, which is heard only now and then; but it becomes a perpetual whispering as of a small Satan ever squat by his ear.

Here is a leaf from his Political Economy:—

Those who complain of the amassing of wealth as taking bread from the poor, forget that the poor are often the vicious and lazy: and while it is true that four hours work per day on the part of every man would cover the back and support the stomach of the race, and leave the rest of the time to the brain and heart; it is sad to see that the indolent and vile are found not only among the sons of the rich, but that the great census is among the poor. The masses sadly work one day in the week, and are gladly idle six days. It becomes, then, a relief and a matter of praise, that "the hand of the diligent maketh rich," and affords labor to the poor; thus equalizing the wealth. It is a question whether the greatest use of the pyramids may not have been in the fact, that the building of a single one of them furnished employment to a third of a million of men. It is certainly better that wealth employ men in piling up stones, than in throwing them at each other, as in the ancient wars. It is an advance in human nobleness, that the sword is now so largely displaced by silver, and that expensive houses are built more than cheap tombs. Wealth is not to be despised;

its bad use only is to be condemned. Wealth is a great power: its good use is to be sought. If wealth were in itself a bad thing, we think a beneficent Providence would never have given such facilities for gaining it,—this same Providence forbidding war, murder, thieving, and the habits which diminish wealth: therefore we may seek it, get it, and use it as we will!

Here, too, is a specimen from the historic reading:—

To the American, money is good, and he has a right to get it; for the first search for America was stimulated by nothing so much as by a hope of finding the wealth of the Indies. After the first landing of the men, the first thing learned was of Cuba, the Isle of Gold. The first search of Mexico and Peru was for gold. The Spanish power in America was by obtaining a golden key. In Virginia the settlers sought yellow dust. Baffin's Bay was explored for gold. The wanderings of De Soto, in the western wilderness, were impelled by the same passion. The great war of our Independence was nominally to save a tax of a few pence on tea, and to avoid the greater greed of mother England. The great national question of our politics was on the United States Bank. The statesman whom we kept longest in the Senate was called "Old Bullion." Our Pacific Empire awoke because of gold. Central plains and mountains rose to note because of gold. The American, then, is the natural born child of Mammon. What though God uses this lust for gold to open up new countries, till the wilderness blossom as the rose? What though this careful spading of every inch of soil for gold is only to make the soil fruitful

for God's husbandry? The rough state of the country, while the first labors are going on, should not lead us to despair of a beauteous garden of God's plotting and sowing. His golden growths will be better than our dull ore. Yet this preliminary state is not without its advantages; and the grand advantage is, that we live in the time of the actual gold digging,—an advantage we are swift to take!

This model education in the Bible and practical religion, and in Philosophy, Economy, and History, is finished by a smattering of Polite Literature. He dotes on the story of the sharp infant Hermes, and of keen Prometheus dividing the sacrifices with Zeus. In a choice story book he reads of a barber's basin, that seemed like a golden shield; and he learns the speech of a shrewd squire:—"Now-a-days, master, people are more inclined to feel the pulse of Have than of Know: an ass with golden furniture makes a better figure than a horse with a pack saddle."

His graduating speech, stolen and altered from a worthy western orator, reads thus: "The divine effluence, which is shed from Corinthian column and blossoming tree, from emerald lawn and blushing fruit; the matin song of birds among the leaves; the fragrant breath of summer flowers; the essence of Nature, her beauty and her glory,—are of no account, because they cannot be sold by 'samples' in the exchange on short credit; or, what would be a better 'operation,' 'realized' at once. The most beautiful landscape in the world is a corner city lot; the most graceful tree, that which will make the biggest pile of cordwood; the most accomplished lady, she who is heir apparent to the largest

fortune. The sun shines to save the expense of gas and coal oil: the 'books, that are books,' are the Ledger and Bank Book; and the eloquence which stirs like the sound of a trumpet is that, which offers two per cent a month with good securities."

HE then sets out for business. He has been taught that a man is "doing well," without regard to character, when he is gaining money. He is put on the study of Poor Richard's Almanac as if its teachings were for hoarding as well as saving, and as if all its decent, prudent maxims might make a man a finished miser. The boy's book of business proverbs is filled in thus:—

To some men it is indispensable to be worth money; for without it, they would be worth nothing.

A man may be too honest to live.

Plain dealing is a jewel; but he that wears it shall die a beggar.

As he goes forth for fortune, the first night on his hard pillow, he dreams of a ladder from earth to heaven,—one cent, two cents, three cents, five cents, ten, quarter, half, dollar, fives, tens, double tens; and the princes of earth ascending and descending. He wakes, and his life is to make him such a stairway. His life thenceforward is:—

“Tare and tret,

Box and net;

Box and hogshead, dry and wet;

Ready made,
Of every grade;
Wholesale, retail, will you trade?
Goods for sale:
Roll or bale,
Ell or quarter, yard or nail;
Every dye:
Will you buy?
None can sell so cheap as I.

Thus each day
Wears away,
And his hair is turning gray;
O'er his books
He nightly looks,
Counts his gain and bolts his locks:
By and by,
He will die;
But the ledger book, on high,
Shall unfold
How he sold,
How he got and used his gold."

Thus educated and established, a man can at first have only the will to be rich; that love of money which is the root of all evil. Covetousness lies in a mental state, and, having only one talent, will hoard it as if it were ten. It is an easy step: men love what money will get, then the money itself. The insinuation is smooth as a serpent, and

noiseless as a vampire. A man works hard, keeps an eye on his pennies, and stands by his right: this is no sign of coveting, yet the sin may be hid in it. A man may appear wealthy, and not appear to give liberally; yet in this exhibit no certain sign of coveting: for his wealth may not be his own, or he may delight in secret charity; yet this same habit may be the cloak of coveting. Again, a man may declaim against covetousness; and his own heart, unconscious of guilt, may go to sleep under the sermon: yet the same declamation may be the cry of a covetous man trying to divert attention from himself: while he shouts, "Harpy!" his own foul feet are on the feast. Anxiety for the seen, and forgetfulness of the unseen; faith in self, and distrust of God; a crowding of the chief converse into the channels of cash; the building of larger barns, while God's house is too small; a tendency to quarrel over bargains; an impatience at losses, may make up the small signs of an atmosphere of covetousness: all which are consistent with a very small estate. Every great desire is at first feeble; the Titans are born infants; flames begin as sparks. A man at first poor, at last may perish in this Golgotha of coveting; while, in the excitement of large or petty gain or loss, he dreams himself free from grasping.

The soul may be soon tarnished. "No man doth dissemble, lie, oppress, defraud, for love of poverty; but thousands do it for love of riches." If poverty can lead to crime, what crime may rise in that heart which perpetually deems itself poor! The Bible urges against coveting, and its kindred sins, — and what sin is not kindred to it?—

more than against all others put together; this, because of the tendency to sin found in the feeblest desires for wealth.

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

He who makes haste to be rich shall not be innocent.

It is written in the Ecclesiasticus, that a merchant shall hardly keep himself from doing wrong, and a huckster shall not be free from sin.

As a nail sticketh fast between the joining of stones, so doth sin stick close between buying and selling.

As, in the Holy War, men, who will go marketing, will make peace with Diabolus. As the Lord knoweth them that are his, Satan knoweth them that are his, and keeps them in snares. Evil angels are appointed to watch over that man who will worship at the first sight of the glittering pomp of infernal possessions. Thenceforth there is no faithfulness in his mouth. Trick, strategem, device, are the watchwords. Chapters on cheating and the morals of trade exhibit the style of petty stealing, of which Adam was guilty, and which, like his, prove only the first of a series of sins. The little devourers are fierce, swarming as the myriad feet of the "driving ants" in Africa, which cannot spare any life they can run on. As the man builds up his fortune, it seems like a rocky island cut off from the continent of humanity. His riches then fly abroad, gather in, and feather their own nest; then are ready to scream through the air, and steal poor men's children. It becomes the steady business "to crush under feet all the prisoners of the earth."

The tyrant Nimrod, giant hunter of men, and even the King of St. Helena, have now quit the field, and gone into the market. Fierceness in bone and blood is now Shylock shrewdness in bill and bond: not a life shall be spared, unless it is so expressed in that bond.

The wicked boasteth of his heart's desire, and hath enlarged his desire as hell; and is as death, and cannot be satisfied.

They all lie in wait for blood; they hunt every man his brother with a net.

The best of them is as a brier; the most upright is sharper than a thorn hedge.

The poor useth entreaties; but the rich answereth roughly.

Instead of relieving the poor, he is always increasing the number of the poor; as if God would bring souls into the world, pour his bounty on them, only that a man may decree over against God, that those shall beg whom God would bless. A prophet describes them as studying up mischief in the morning, and fabricating evil upon their beds.

“In the light they effect it,
Because it is in the power of their hand;
They covet fields, and take them by force,
And houses, and take them away:
They oppress a man and his house.
“They covet greedily all the day long.”

The coveting spreads, deepens till the whole man is under it: he beats his brain for new plots, busily plods, stretches his sinews, sweats, struggles under this endeavor, as the

drift of the life. Covetousness summons every power of the mind: the squadrons all march, and fight for it. The man brings to bear the whole law; seeks gold with all the heart, mind, might and strength, and his neighbor's gold more than his neighbor. Yet the lumbering wheels of his wealth never overtake the driving wheels of his desire. Body and soul of servants and of children, if they will not be locked in the arms of his golden Moloch, are ground beneath the wheels. In the effort to wipe up all the money in any community, meanness exhausts the best figures of mythology; the Briareus hands are one half for grasping, one half for holding; Proteus shifts his shape rather than yield his treasure; Hydra has new heads for every blow aimed at him.

Thus, those hasting to be rich count their wealth as the sea his treasure;—the gold and diamonds all mingled with wrecks and bones: made rich only by the power of creating a storm, which kills the rightful owners. Or, if we say these men are as mountains, which have gathered their strength and brilliancy by battling with those elements, which the feeble fear; yet somehow their shadows are cold, and it seems as though they were lifted to that height, only to hurl avalanches on the poor men who dare linger by their sides.

THIS lover of gold and hater of man, at last, induces the miser's name as well as practice. The countenance is cut in coppery lines, stiff as the head of Liberty on our cheapest

coin: the manly face on the coin indicates to him, that man is to run on penny errands. He uses all the machinery of God for this; or, at last, losing faith, he knows no God, no man; he knows silver, and holds it so close to his eye as to shut out all other sight. The daily cash brings daily darkness. His gold eagles fill the heavens, hide God's sun, and blot out all holy stars. He cares more for the acres of earth than for the continents of heaven; more for the houses and barns of earth than for the temples of heaven. He becomes thoughtless of God, as the swine of the forest, which never lift an eye to the branches that feed them. Gold is his hope, fine gold his confidence. The cry is, "Who is the Lord, that I should serve him?" then the cry is, "Crucify him." Such desire no sharp sighted God over their heads: if, therefore, they cannot see the eye flash, they say, "God is blind or asleep."

As a dream, when one awaketh; so O Lord! when thou awakest, thou shalt despise their image.

Yet the deicide is a fool. The churlish, stingy Nabal is well named. His way is his folly. He is wise to do evil; but to do good has no understanding. He is a fool, not only in his barn building, but "a fool at large." Of all his houses to let, the roof of his brain shelters Inanity: naked as the sea or desert, his mind is a lonely waste, fit only to swallow caravans and merchantmen. Does this "heir of all the ages" stand as the sign of an idiotic generation, cheated, plundered dreamers, mistaking straw for gold? The fool kills the life of his gold by shutting it up. He would deem it the highest blessing, if he knew he never would use one cent of

what he now has. He will have the sun beams count it no more than if it were in a mine or sinking in a wreck.

There is that maketh himself rich, yet hath nothing.

His whole character becomes bloated and ready for death; as if he had absorbed all light, all air, all food. His spiritual sense seems low as the instinct of the animalculæ; the soul cleaves to the "dust:" an impression on that soul must be by dust. The world, then, sees the extreme power of covetousness. Literal stories abound strange as that of the rich Daniel Dancer, who would beg snuff, pinch by pinch, of his friends; then exchange it for a farthing candle, which was made to last till the box was filled again: who would lie abed to save fire, and, to save towels, would wash only when the sun shone. Yet such personages are soon overpowered by their disease; as the ancient miser, who in a famine died of hunger after first selling a mouse for ten pounds. The man whose passion fills a large chest and stout cask with gold and silver; who keeps no bank notes; invests in no public funds; takes no mortgage; credits not one dollar to any man; who barter for his clothes, and everything he needs; lays out not one cent for educating his children; runs a distillery and a grog tavern,—when, at last, he loses a few dollars on a bargain at cloverseed, he straightway goes and hangs himself; fulfilling the old Greek notion, that silver is the life of some pitiable mortals: cut off the vital current, and they die. The longer they have walked with their gods, the more deadly is the grief, that comes at their loss.

You may now gather up this argument. We belong not so much to an age, as to a race loving money and for it ready to commit all crimes. This is the earliest thought of most men,—to get rich: to this they are educated. There is in this spirit a tendency to get up a large train of small sins to bring in wealth. Then comes violent oppression; then comes the miser's passion, and the complete wreck of manliness. Coveting is a root of evil. With such mischief rising from selfishness, who will turn and seek the Unselfish Life?



THE RETRIBUTIONS.

THE mischief that rises from the selfish life is an argument for the Unselfish Life. We then follow out the life of the covetous, and learn of vanity, vexation, and doom. It is God's decree, that he who loveth silver shall not be satisfied with silver.

That quiet soul, who sings of content freely as a morning bird, may in his prayer remember the sorrows of the grasping rich, as well as the sorrows of the starving poor. The rich may have a heart of poverty shouting within him, "Give me more; give, give." The covetous cry within drowns alike the voice of all street beggars and the noise of the perishing millions. That devouring heart is a continual weariness, as it urges the first rule of charity, "Begin at home ; and I, ever at your home, am ever needy." The covetous man is plagued by his fears of poverty, as much and as often as his debtors are by his duns. This fear pinches the life itself. If a man steals my food, I am in poverty; but in worse poverty, if my own thievish heart daily watch for my bread: so that my bone and blood and muscle may bring a daily action for debt against that same plotting heart.

Another plague is public, —that of the martyrdom for money; when a man must be hissed and persecuted, and have all manner of evil spoken truly against him, for the

sake of gold. Yet even this plague has its relief in that strengthening which ever comes through trial: the coveting man learns to delight in the epithet "mean," provided it is that "golden mean" which is always honorable.

A further evil is in the strength of that passion, which can oil rheumatic joints and stiffen infant knees. No curb can tame that mouth which can speak only such words as—bluster, bicker, bargain; craving, cupidity, cling; greed, gripe, grudge; rapacity; scuffle, scrape, scramble. The galled creature may be racked by remorse; but the groaning lust will not die. Now he may wearily wallow for the meanest food, or as a lion he may roar till all the dark plains echo; he may then ramble after his uneasy gains, groping, dragging his eager heart in the dust. It is this wild, random running that makes the miser miserable. The rich man is perplexed: "What shall I do?" He is as a troubled sea, that can find no rest: the tide is all the time surging, now coming, now going; showing to those that dwell by the beach, now high flood, and now naked sands and filthy flats.

Another item in the vanity of wealth is, that the admiring rabble see only the dance, but never the dangers of wealth. They see the golden head and silver arms and breast, while brazen thighs and iron legs and the clay feet are hid: the things which crush the clay, grind all the image, and send it as chaff before the wind, are also hidden. Wealth is like a ship in the fog, every moment liable to meet a Leviathan or an iceberg; and the more swiftly it is sailing, the sooner may come the crash. That wealth, which swells and rises toward the clouds, may fall by any arrow.

Again, wealth is vanity, if we consider that the weariness of the rich man's work has little more reward than if he had no wealth. Did the man own the whole world, he could enjoy little more of it than one of his hirelings of equal mental and physical capacity. Tugging in his galley, he is distinguished only by the fact, that his chain is of gold.

Again, the abundance of the rich will not suffer him to sleep: wrapped in a labyrinth of affairs and worn with care, fortune is not valued; the love of labor, and its rest, is the only emotion. Then comes a swarm of vexations, petty yet powerful, as the wasps and hornets of Canaan. Small sorrows chase and pester the coveting man; flying in his face by night, as noisome insects infest the moments of our attempted rest. The man of cares can only dream of the Portress of Hell, tormented by the gnawing of her own children. In the hours of his evening music, his mind cannot but dance before some kingly plan of his; and that mad royal ambition pierces him with golden javelins. He can have no rest. The coin must be kept hot, stinging as well as shining. He must not merely swing on golden hooks, and stretch on the golden spikes: he must be crushed under the car of his idolatrous labors. He must die. If he has outridden the storms, let him, in the very harbor itself, sink by the growing weight of his treasure. The very prosperity of fools destroys them. To morrow may not be as this day; for the more abundant heat of to morrow will wither the flower.

It is a matter for praise, that covetousness at last "hoards itself poor."

The treasures of wickedness profit nothing.

The greedy of gain trouble their own house.

Giving no alms to day, they are unable to give to morrow.

Refusing to give alms, their children need them.

Riches are not for ever, nor doth the crown endure to all generations.

THE ancients believed, that their gods were jealous of the overgrown power of the rich. It is related, that King Cræsus, hearing this suggestion, hardened himself; and was straightway so shaken by misfortune, that his life would have ended in flames, had not the deities remembered one or two munificent charities he had long since laid in store against this evil day.

Whether the gods be jealous or only just, they come at last to judge the vain man. Gehazi, begging gold, begs the leprosy. Hezekiah, showing his wealth, shows his poverty to an enemy. The proud Nebuchadnezzar is put to cultivating his nails as the birds, and eating grass as the oxen; which kingly business may have been the most innocent employment of his life. A gilded worm, shining in the night, is soon crushed. Strong as we are, we are often shaken in the fist of the Almighty. The movement of the smallest of God's muscles sends our hugest plans to the mad house. Xerxes is not the only man who finds his boat bridges broken for the sport of the playful sea. If the wind lifts the myriad hands of the ocean, the wealth and armies of a world go down, as a quick feast, for the fat millions of the deep. The fire king cracks his stinging whip full in our mad faces,

and drives off brick blocks and their weight of gold, and, tumbling them into his treasury, draws out a few ashes by way of return. Nor is he the only money changer that forces us. The wings of wealth cannot be counted: we look, and it is gone.

Where much is, there are many things to consume it; and what hath the owner but the sight of it with his eyes?

It is like grasping snow in the hand: the harder it is pressed, the sooner it melts.

The rich man's wealth is his strong city; but the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof. Is this your joyous city whose antiquity is of ancient days? Her own feet shall carry her afar off to sojourn. Who hath taken this counsel against the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth? The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth. Do briars and thorns set themselves against God in battle? He will gather them, and burn them, together.

He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.

Wealth gotten by vanity shall be diminished.

The getting of treasures by a lying tongue is a vanity, tossed to and fro of them that seek death.

In the fulness of his sufficiency, he shall be in straits.

Woe unto them that join house to house, and lay field to field, till there be no place, that they may be alone in the midst of the earth!

Woe to him that increaseth that which is not his!
Woe to him that procureth wicked gains for his house,
That he may establish his nest on high.

God says of the rich man's idol,—
“There it is overlaid with gold and silver; but there is no
breath at all within it.”

The career of “victorious villainy” is soon ended.

Jehovah slings the wicked as out of a sling.

God forces on men the fate and confession of Adonibezek,
“As I have done, so God hath requited me.”

Whoso rewardeth evil for good, evil shall not depart from
his house.

The wicked are snared in their own devices, when the
Lord shall have them in derision.

He shall have judgment without mercy, that hath showed
no mercy.

It shall be ill with him; for the reward of his hands shall
be given him.

Those dogs which at first feast on Naboth, at the last fat-
ten on the blood of Ahab and Jezebel.

He that oppresseth the poor reproacheth his Maker.

The Lord will plead their cause, and spoil the soul of
those that spoiled them.

The Lord executeth righteousness and judgment for all
that are oppressed.

This is the portion of a wicked man with God, and the
heritage of oppressors, which they shall receive of the Al-
mighty.

If his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread.

Those that remain of him shall be buried in death; and his widows shall not weep.

As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

They that trust in riches shall fall.

Though firm in wealth as the roots of hills, yet those mountains shall melt in the heat of God's coming.

He that bringeth the princes to nothing, that maketh the judges of the earth as vanity, shall blow upon them; and they shall wither, and the whirlwind shall take them away as stubble.

What profit hath he that laboreth for the wind?

A shadow follows those on whom the sun shines.

If any trust in oppression and become vain in robbery, God strips them; and men shall clap their hands, and hiss them out of their place.

What though one owned all New England, if he himself is owned by the Master of the Universe, and is a rebel against that Master; loving only silver, and trying to be satisfied with increase of abundance. Such a war for wealth is fearful; since one is liable to be oppressed at every turn. How true now the Castilian adage, "He travels safest in the dark night, who travels lightest." The weight of treasure in the dangerous ways is a loss, as of the soldiers, battling with the waves of the Red Sea, encumbered with heavy armor. As a retreating army fling away the spoils for which

they fought; so, in all this world, we are but invalid soldiers, wearily marching through an enemy's country: we gladly toss out our choicest gold, and snatch in return that bread which shall give strength to our flight or our battles.

In such days of grief, we appreciate the old poet, who summed up the exceeding glory of the world as a "nothing between two dishes," and we shame ourselves for having tried so long to get the cover off; or we quote Solomon, "All things have I seen in the days of my vanity," that is in my vain days; or we call to witness Gelimer King of Vandals, when changing fortune brought him captive to Constantinople, and he too cried through the streets, "Vanity of vanities! Vanity of vanities!" There is abundant testimony in the same direction with that of Lord Nelson in his bitterness, "I am now perfectly the great man, and I envy none but those of the estate of six feet by two; or as Talleyrand, at eighty three, "filled with a profound sentiment of discouragement with regard to the future, and of disgust for the past."

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase: this is also vanity.

THE shell fish, that finds a pearl in his house, knows that a vexing death is near; so the child of wealth trembles lest the cares of gold consume him before his time.

Riches are for only one vexatious day: that day itself has an end. Not only are the riches uncertain, but life itself is

uncertain. If a man all his days eat in darkness, he can have only sorrow and wrath in his sickness. The strength of his sinews crack under disease. The honorable clay is soon broken. The gilded vehicle will stop at the grave. When the game is over, queens and pawns are swept off together. The man, being in honor, abideth not, but is like the beasts that perish. One may remember the old comparison of Augustine, that the rich are like beasts of burden, carrying treasure all day, and at the night of death unladen: they carry to their graves only the bruises and marks of their toil. Thomas Boston writes: "This world is a great inn on the road to eternity, to which thou art travelling. Thou art attended by these things, as servants belonging to the inn where thou lodgest: they wait upon thee while thou art there; and, when thou goest away, they will convoy thee to the door. But they are not thine: they will not go away with thee, but return to wait on other strangers as they did on thee."

Cortes having ravaged Mexico, on fleeing the city, had to leave vast treasure on the floor of his late lodging place; so the man, suddenly called into eternity, suddenly quits his grasp, drops his sovereigns and crowns, and is off in haste. When the sweat drops of the last agony fall on the coin, the shining turns to rust. The heaps look small. The greatness of dust piled up in the coffer looks mean, when its owner's dust is about to be piled up in the coffin. "Two hundred thous. and pounds," said Erskine, "a pretty sum to begin the next world with!" So feels the victim with no further use for earthly currency. If riches could wear the same face in

our life that they wear at our death, we should turn them off as messengers of wrath designed to act as witnesses against us in the judgment. On the death bed we may compare pottage and the birth right; the plumes of earth and the wings of angels. Our kings will not wear their crowns in the judgment day. The dying rich are tormented by visions of the woe they might have relieved, and of those beggars who might now bring to them drops of water. Then is reckoned over the sorrow in getting wealth, the sorrow in keeping, the sorrow in losing, the sorrow in accounting; and yet it is written, that the rich have had their consolation. The suggestion of an infernal comforter, that they may soon be beyond the reach of religious beggars, and that no "agent" will follow them, comes ill at such a day.

Under the pressure of terrible reflections, and with no use for gold, they are very free with it. They may at first, as it were, try to bribe death. The dying king of Prussia could have an army defile before him, to keep off the fear of death. Napoleon put on his military dress, and met death as he would a foe. Thus the rich, anon, hope to buy him off. It is told, that one of the kings of France would put money into the hands of his physician, every time it pleased that functionary to hint a word about death; and that thus he gave up fifty five thousand crowns in five months. One of our own rich merchants offered his physician a hundred thousand dollars to prolong his miserable life three days; yet in one hour Death, a great robber, took him and scattered his cash. Said Cardinal Beaufort, "And must I then die?

Will not all my riches save me? I could purchase a kingdom, if that would save my life. What! Is there no bribing death?” The Queen Elizabeth said, “All my possessions for a moment of time.”

In this dying hour, men confess that silver cannot satisfy. They moan in despair; not knowing which way to turn. The dying Rachel gazed on the gifts of many princes: “Why have I to part with all these so soon?” The dying Niel grasped the badge of Marshal of France, and said, “Alas! this is a mighty fine thing in this country; but I am going to a country where it will be of no use to me!” The Cardinal Mazarin, having two months to live, was found, with night cap and dressing gown, tottering through his gallery; pointing to his pictures, —“Must I quit all these?” Then he was dressed and painted, and had courtiers pass before him, and died with that kind of cards in his hands, which are most fit if one thinks of visiting at Satan’s gate! It is a kingly speech:—

“Lo! now, my glory smeared in dust and blood!
My parks, my walks, my manors that I had,
Even now, forsake me; and of all my lands
Is nothing left me, but my body’s length!
Why, what is pomp, rule, reign, but earth and dust?
And live we how we can, yet die we must.”

It is a Spanish king, dying, who says: “What doth all my glory profit, but that I have so much the more torment in my death?” The noble, the dying Saladin ordered a

messenger to take his shroud, fasten it to his flagstaff, which had borne down so many battles; and carry it through the streets, crying, "This is all that is left of all his greatness to the mighty Saladin!" Cyrus, Emperor of Persia, ordered this epitaph: "O man! whatsoever thou art, and whencesoever thou comest, I know that thou wilt come to the same condition in which I now am: I am Cyrus, who brought the empire to the Persians: do not envy me, I beseech thee, this little piece of ground which covereth my body!"

"Why dost thou heap up wealth which thou must quit,
Or, what is worse, be left by it?
Why dost thou load thyself, when thou'rt to fly,
O man! ordained to die?
Why dost thou build up stately rooms on high,
Thou who art under ground to lie?
Thou sowest and plantest, but no fruit must see;
For death, alas! is reaping thee."

Yet suffice it that the grasping rich die, and are buried; gone to enrich the soil. Going to their graves, what better are they than the dead Incas, having their every palace abandoned, their treasures, their furniture, their royal robes, sealed up for ever; and they the dead filed away in a row of embalmed kings, seated indeed on golden thrones, with hands folded and heads bent as in devotion, there to rest; but soon to be overrun and robbed by the graceless hunter for gold. The gilded tomb admits the worm. The silver veil covers a face of deformity.

Thoroughly dead and thoroughly buried, the next question is, What has become of the property? The rich must die poor, leave his all: to day talking of tearing down his old barns, to night he dies, and hurries off; while the barns are left standing. There is now and then a dying gift to Christ, as an acknowledgment of the lack of living service. Having done with the gold, Christ may have it; as if some coat, now grown too small. The death bed returns to God, the spoils of a bad life, as of an unsalted sacrifice. A man dying will give to Christ, though as a dying man he will not give. Having stolen from God so long as in life, he will now steal from his heirs to give to God. He is free with what is no longer his. It is not his gift: Death gives it. His charity is, "The triumph of death over avarice." No good Samaritan ever hoarded through life, and then "bequeathed" money to assist waylaid travellers. Yet oftenest the will is like a recent one, fifteen millions, and not one cent to God. As hounds catch game for others' eating, they have snappingly watched the property till the Infernal Master set one to use it. This using and wasting is an item in the dread of dying. It is written in Eccl. ii. 18, 19,—

I hated all my labor which I had taken under the sun; because I should leave it unto the man that shall be after me.

And who knoweth whether he shall be a wise man or a fool?

Yet, judging from the tenor of the following verses, he would be a fool. Yet this fool better have it than God, so it be kept from God another generation. These moneys turn out, mostly, as with those plunderers who in a night

gambled away a golden face of the sun, the pride of a holy temple. Says the Spanish proverb, "Play away the sun before sunrise." Rioting heirs waste what they never earned.

While they roll in gold and guilt, let us return to the rich man's grave, and ask which way the soul went.

DOUBTLESS, some Numerius Atticus, if well paid for it, will swear that he saw this Augustus ascend to heaven. To heaven? Ay! but not to worship God. For this he wants not paradise, but because it was the ancient seat of

"Mammon, the least erected spirit that fell
From heaven; for ev'n in heaven his looks and thoughts
Were always downward bent."

So this his votary desires heaven, that, like his patron saint, he may turn his head from the face of God, and eternally bow to

"The riches of heaven's pavement, trodden gold."

But, alas! if the Koran be true, heaven is not his lot. The false prophet says, "The fruits of covetousness shall be bound as a collar round the neck at the resurrection." If so, some will wear huge millstones. Who shall read and heed the Arabic curse on the grovelling habits, swinish shape, the crooked paths and distorted feet, useless intellects and reversed heads of those greedy of filthy lucre? Count up

the life, and you count the eternal life. The Maelstrom opens; it sweeps the sea of every poor man's vessel. Look at the grasping man, the grave of God's mercies, the yawning pit in which are buried whole generations of heavenly favor. His arm reaches out into the past, grasps all good since the flood. The best of all things he has. Men, pierced body and soul with the arrows of poverty, look to him, get nothing; then they cry to heaven that this living grave may quickly give up his treasure, and be cast into hell. The Book answers. Ay! the coal which absorbed all light, gathers heat for burning.

“The extortioner's hand foregoes the gold
Wrung from the o'erworn poor.”

Dives has nothing, though he died worth half a million. The child was rich and spoiled: the adult soul now grinds in poverty.

THE most successful coveting life is vain and vexed in life and in death. Who, then, will seek the Unselfish Life?

“Extol not riches then, the pride of fools.”

Stop not for golden apples, and thus lose the race of life.

“Leave the vain, low strife, that makes men mad;
The tug for wealth and power;
The passions and the cares that wither life,
And waste its little hour.”

Labor not to be rich: cease from thine own wisdom, — which bids thee be rich.

Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away, as an eagle, toward heaven.

Sell that ye have, and give alms; provide yourselves bags which wax not old; a treasure in the heavens, that faileth not; where no thief approacheth, neither moth corrupteth.

THE LUXURIOUS LIFE.

THE evils rising from coveting are doubtless great, but are the source of less mischief to the race than the MISUSE of wealth. Money is a power to bless the whole race; and, so long as the race is needy, money is misused if it be spent either directly for individual gratification over and above the necessities of life, or if it be spent for the race, and yet be so spent that the lower wants of the race are better supplied than the higher wants. In speaking of individual gratification, limiting the expense to the necessities of life, the word "necessities" may embrace much more than a bare living: it may be a necessity of a man's position, or of his taste, or of his physical infirmity, that he spend for the so called "comforts of life" that which otherwise might go to rescue the perishing; and, so far as it is necessity that compels him, the spending cannot be called "misuse." Again, in speaking of the supply of the lower wants of the race, it may be difficult to say of many specific things that they imply any misuse of money. That which elevates the race physically, tends to the noblest spiritual elevations. But while the greater part of mankind are ignorant of their relationship to God, and make little effort, and that often ill directed, to attain to a God-like life, — while this necessity is on the masses, it becomes a "necessity of life," to every man, who can do any thing to relieve the ignorance of

the race, to do it. This necessity may be more imperative in its demands than any "gratification of taste," when that taste diverts money from the more direct good of mankind.

Could we count up the immense sums that have been used for individual pleasure, or in supplying the lower wants of the race, and in the same connection, see how how little is devoted to the moral elevation of man, we might then be constrained, not to commence a crusade against the comforts of miserable men, but to teach men the comfort there is in self-denial and the Unselfish Life; and seek to incite men to at least as much zeal in spending for God, in saving the lost, as they now have in spending for folly or fancy.

WE need not say much of the most ancient gatherings and disbursings, only one or two lines for a sign. Though we know little of the wealth of that Babylon whose defences seemed more immortal than magnificent, while the wonder was how art could form it, or how art could destroy it, we yet know that there was a life within those walls, which made the name of that city the perpetual synonym of sinful gain and sinful spending. Later, in that plain, it is related that one king wore personal jewelry to the worth of more than ten million dollars, while another king spent nearly fourteen millions on a funeral, making many funerals to obtain the means.

Looking up the spendfulness of Rome, we give figures that have floated about, and been believed by more or less of our modern paupers.

Young Rome thought nothing of a ten million dollar debt. One beginning life that way, being taken by pirates, who demanded twenty five thousand dollars for a ransom, laughed at them, and gave them forty three thousand. He still lived, had a triumph, had three thousand golden crowns borne before him, feasted the mob at twenty two thousand tables, and made presents of ten dollars each to three hundred and twenty thousand people. Another ruler had for a debt at one time fifteen millions, and, having paid this, squandered not far from twenty five millions more. An inferior officer exhausted thirty millions in seven months. An Emperor left a hundred and eight millions, which his successor spent in a twelvemonth. The philosopher who wrote in praise of poverty was worth seventeen millions. The great orator modestly built a house for two hundred thousand dollars, while a near neighbor spent half a million. One man of pride triumphed in a vest of gold. One woman of pride wore a robe woven of golden wire. We read of a feast that cost three hundred and seventy thousand dollars; of one dish, and of one drink, of the same cost. The breakfast of one great gormandizer cost enough to enrich a hundred families, while another dined on two thousand fishes and seven thousand birds. A poor fellow, whose debaucheries had cost him two millions and a half, looking up his books, found he had only half a million left; and in despair of living on that, poisoned himself. An emperor called up senators by night to consult on the cooking of a fish. The choice schools of Rome were for the cooks, or to teach mastication. Kitchens, fish ponds, and bird palaces

were adorned in a style more splendid than the public buildings.

However little we may confide in such figures, doubtless they are "founded on fact." It was a day when Philanthropy was scarce born, while the channels of a luxurious life flowed full and free. Was there no call, in those ages, for any power of money in elevating the masses of men, who groaned in toil and ignorance and superstition? Could there be no use of so much gold in raising the fallen? However much such spendfulness may have given employment to the hands of the needy, could the moneys have been employed in no more ennobling works, in developing the souls of the needy?

We turn from the contemplation of such wealth and spending, much as did the ladies from the exhibition of that empress who ordered in all her caskets, and loaded spacious tables with pearls, opals, rubies, sapphires, and emeralds encircled with diamonds; saying that, by this display, she would discourage her friends from seeking such stones, as they could never find any others so splendid,—and, as these were useless ornaments, not to envy that splendor, which does not constitute happiness.

How stand Moderns in gaining and giving for self?

Count up the fineries of Paris, its widening riches of parks, drives, and buildings; pleasing to the eye and elevating to the tastes and morals of the people: but is there no more

direct way of reaching and rousing the souls of the *sans culotte*? The nephew of a man, who could spend eight hundred million dollars in the hundred days between Elba and Helena, can well afford three or four score millions a year for an army, with which to promote civilization; but if one half of it were devoted to gigantic schemes of "moral suasion," would not Europe be more civil? If we read that eighty millions are yearly spent by French wine bibbers, we may not wonder at the further spending of a tithe as much more for perfumes, and ten millions more for golden ornaments. Would France and the world be no wiser in disbursing eighty millions a year to promote the free flow of the wine of God's truth; eight millions for sending abroad the perfumes of holy lives; and ten millions to secure the ornament of meek and quiet spirits? Five millions worth of jewels may well shine at a bridal dinner amid the "wanton magnificence" of Parisian life; but how much is given to adorn the intellect and cheer the heart of that French people? Though Paris hospitals spend every year eight times the cost of our most expensive missionary board, yet the lament is recorded by their most zealous ministers of Christ that their religious charities "vegetate rather than live." Does the Gaul make no complaint of the luxurious life?

How with the Britain? There is wealth enough. Crossing the channel the first of the marvels of London is that golden bank, from which nightly an army of clerks march out and a regiment of soldiers march in. Going up into the country, we find a marquis with a hundred and five million dollars of property. We then visit a man who rides

from his door to the sea a hundred miles in a straight line on his own estate. We then find a county reaching across Scotland, owned by one high titled man. Another has just added some ninety six thousand acres to his old lands. Another duke adds up as his sum thirty thousand acres plus three hundred thousand. An agriculturist buys up an island of half a million acres. Beside this specimen of old England's earnings, we find a worthy specimen of young England's spending, that of a boy bringing in a bill of eighty thousand dollars a year for college expenses! Great London, with fifty streets crowded as Broadway, can portion out and support a hundred jewellers to the two score and ten streets. A tunnel under the Thames costs a million dollars, and a bridge over it ten times as much. English capital can bridge a broad Canadian river with six millions. English capital can build under one engineer railways worth four thousand millions, giving one hundred and seventy millions to her Indian empire. English capital can keep three hundred and twenty five millions in the cotton business, and send from her ports in a year a thousand million dollars worth of goods. More than twenty thousand vessels wait on her commerce: a fleet of sixteen hundred go to Asia; six hundred sail to Africa. How many missionary vessels go to Asia? How much gospel sails for Africa?

Modest Victoria's household costs as much as all the British Christian Missions. The English take praiseworthy pains to maintain an armed force land and sea; in time of peace costing ninety millions a year. They pay out sixteen millions for shooting civilization into China, or lay out ten

millions for fear of being obliged to send a war mission to the land of the pope. Two hundred millions are spent in giving a lesson of civility to the Russian bear. Nearly two thousand millions were used up in opposing Bonaparte. This can all be afforded to keep up with European custom, whose standing war tax is seven hundred millions a year. Christian England reads, that, since the Prince of peace came, there have been about three hundred distinct wars; and argues that Christian England should have a hand to make a good part of the figuring. While a round fourth part of the population of the earth are under English Empire or protection, it is yet wise to spend yearly thirty five times as much for guns and powder as for sending abroad the sword of the spirit and the knowledge of the power of the God of hosts. Though England has seven fold the missionary spirit of all Europe, and bears only a seventh part of the war expenses of Europe, yet it makes an awkward figure to read, that England, the flower of the old world's Christianity, yearly spends more for armament than has gone out in all Christian charities for a whole half century; and that, for the past sixty years, the English soldier has been paid five hundred times as much as the English schoolmaster!

England has one crowning, redeeming glory. It is, that she paid a hundred millions to free eight hundred thousand blacks,—so much for buying their bodies; yet for the souls of these same blacks, Britain has had little care or expense. Their liberty is of worth; but a missionary machinery, costing a tenth part as much as their physical redemption, would

better pay the investment than the one which is so justly the pride of all Englishmen !

There is a great English money power, used indeed for the benefit of man, but only in his lower wants. Is it possible to find any such large figuring in any English outlay for the direct benefit of English or Colonial heads and hearts ? The amounts used are enough to have gladdened many people with intellectual or spiritual life : if they are diverted to meaner channels, the mischief rising from the lack of that money is an argument in favor of an Unselfish Life.

COMING to the United States, we find few of the rich ; two or three rising up toward a score of millions, and the rest falling at five millions, and thus quite below to the common millionaires, these scarce numbering a round dozen in our chief cities. Merchants discredit the account of one fifteen million adventure of the old shipper Solomon.

Yet this same commerce is rich,—owning town and county ; laying claim to ice fields and torrid acres ; using God's stars and God's storms ; the tide, the tornado, and telegraph are made servants of trade. This same commerce is rich in the cheerful toils of its myriad votaries. Men wearily drag over the seas, waiting for gigantic prey ; or dive into the deeps for treasure. Great shift is made in tearing the face of the earth, cutting through hills, and living under mountains, for the sake of gold. The roads to our golden countries are all strewn with the bones of men. The spirit

of expensive adventure is wakeful for those selfish gains, which go before selfish spending; and this strength is diverted from the noblest good of the race. Men are willing to go to Africa to sell savage instruments of murder, or to China to arm pirates or to steal Coolies at a profit of two hundred dollars a head; while few go to either place with offers of Christ's peace. Thieves travel by night to rob and kill; but honest men will not rise from quiet sleep, and go out into the dark to defend the helpless.

The outlay of this whole commercial generation is for Mammon more than for man. An Atlantic Cable and a Leviathan, however costly, have been brought into being because of the distant dividends. Is there any telegraphic arrangement by which men may commune with heaven, hourly telling human needs, and hourly finding a divine reply? Will this commercial generation pay for teaching men to operate this line?

Two hundred and thirty million dollars are yearly paid for American labor on cotton. Yet one of Christ's mills, which annually performs nearly nine hundred years of ministerial labor, and reports in a single year sixty revivals and thirty six hundred converts, is often left to lag; and its operatives suffer for food and clothing, though the cost of the concern is less than two hundred thousand dollars a year. This gathering of souls is valued less than "cash returns."

The cost of the American Board for half a century, is almost dollar for dollar answered in the cost of a certain New England railroad. The shareholders in each concern may

count for themselves, who "sunk the money" and who found a good "investment." Stars in a heavenly crown are worth more than railroad stock quoted at "sixteen and three quarters!" Three hundred and fifty five and a half millions can be invested in American railways,—one third of it by figure being wasted in the making,—and much of the stock far below par; while enterprises, which think to lay out half a million a year in Bibles for a worldful of immortals have to go begging, and then get scolded for their "agencies."

Now a railway is proposed to help men move into the Golden State. One hundred and twenty million dollars is called for, and will be shortly had; yet what new facilities, shall be offered, that the multitudes, who would journey toward God's Golden Gate, may not wander from the way and die in deserts?

On the Pacific coast, in fine view of the Golden Gate, is a minute enterprise, as the world reckons it, yet the choicest enterprise which has of late been born into the world,—a Christian educational concern, which looks to the guiding of the moral and intellectual force, not only of our further coast, but reaches far out in its ambition; seeking to become a missionary head, which shall get strong hold on four hundred million Chinese, and affect all Christ's interests on the largest ocean. This enterprise which seeks to fortify the Pacific with Christ's ministers, and aid in the attack on the stout heart of heathendom, may starve and sturdily beg a hundred years, before it gets one per cent of the material aid which the Pacific Railroad claims to begin with.

The annual trade of the Pacific Islands, the Chinese and Amoor shores, counts up two hundred and fifty millions. One per cent of this, if devoted to magnificent missionary enterprises, would more effectually open China than all the English and French guns. Yet, in twenty nine years, the American people have laid out in Chinese missions only about one tenth part of a cent for the conversion of each soul in that empire. Were Americans left with that allowance of gospel ministration, how soon would they be shipped as Coolies to serve the Celestials?

This is a year of wonder, because, the world being six thousand years old, there are now "five mission ships in the Pacific!" Is this generation afraid to sail on the sea? What say those ships on the African coast? Taking the average, more slavers have sailed every month than mission ships in a year. While it costs too much to send Christ's ministers, Satan's missionaries have gone without counting the cost. What zeal so long as a fleet of forty ships could average a profit of four hundred and twenty five thousand dollars a year! What wonder that the fleet doubled under the vigilant eyes of Christian cruisers! Is life of any worth? Satan's men will risk it. A negro's body is three hundred and sixty five dollars clear profit; while to send to Africa, and gain his priceless soul, would take a trifle from the Christian's pocket. A slave trader lived with his hundred wives on that deadly coast for forty years. A slave trader lived to send off half a million slaves, caused half a million more to die by that business, and half a million more to be enslaved in Africa. When one child of light shall go to

Africa, and send to the service of heaven that number of souls, then the memory of the two hundred slave and pirate forts, so long since built on the negro coast, shall fade out. Till then, let every child of the light claim to be less wise, less bold, than the children of the devil. Christian ships have sailed round Cape Horn these two hundred years; yet thousands who see the ships pass never heard whether there be any Christ or any Holy Ghost. Ships have robbed Africa for three hundred and eighty years; and thousands there, who know of it, believe the Christian nations are all murderers.

The large expense laid out as the seed of selfish gains, in its diversion from those nobler investments which promote the common good of humanity, shows the prevalence of the selfish life and its mischiefs, and is thus an argument for the Unselfish Life.

A FURTHER diversion of money is found in the liberal outlay for human Government, while little is paid for the promotion of a Divine government among men. Men submit to large political taxes for the smallest chance of office under new administrations. The expense of small, close States, in one election, rises to half a million. If the cost of a Presidential election in diffusing information, and in vile uses, could be used to give information to the heathen of their chance to be elected to the court of God, and in persuading them to make that election sure, doubtless the chances of the race for an elevated life would be vastly improved.

Presidents must be elected; it costs something: but the heathen must be saved: who will be zealous to pay the cost?

If all the expensive follies of our Fourth of July could have been spent in making statutes of our patriots, our land would now be crowded with more monuments of the glorious dead than base signs of their tar and gunpowder posterity; or if the cash had gone to make other nations free from despotism, ere now, many nations would rejoice in this independence and the machinery of a political millennium would now be working among all people; or could it have been spent for the promotion of God's kingdom, many distant colonies of Satan would have been revolutionized.

Again, who complains of governmental wastes, as much as of any mission wastes in some poorly fed corporation? Three hundred millions spent in one administration, in time of peace, make less talk than would the loss of one hundredth part of a million by some indiscreet board of charity.

Again, is more money spent to punish crime than to hinder it? A boy of fourteen years has two thousand dollars spent in prosecuting him, which laid out for his moral and intellectual training might have set his energy in a better track.

Again, coast regulations are a sign of wisdom. Twenty eight millions have been laid out on United States lights; nearly eight hundred thousand a year are now spent on them, and it is thought only decent to do so. But when the same money is spent on moral lighthouses to hinder the wreck of souls, it is heralded by much glorious talk, as though the country were indeed in some wondrous, generous work!

If it is praiseworthy that the Government expend on the Indians two hundred thousand dollars in thirty years, and now disburse six millions, would it not be a praiseworthy thing to spend a tithe of it in the moral improvement of the red men?

It is desirable to have a Japan expedition at seven times the cost of Chinese missions; yet who will pay for teaching them to open commerce with heaven?

Worldly wisdom builds a ship of war, but complains if it take one third the cost of it to support a mission craft. Worldly wisdom builds forts at a cost and time double that needful to planting a gospel mission in Central Asia; yet forts abound, and missions are scarce.

The inventive genius of the Yankee is tried more in making rifles and war machines than in working against a spiritual enemy. Our army and navy cost, in time of peace, every year, eighty times as much as all the charitable asylums of the country, fifty times as much as all our missionary money, and five times as much as fifty years have given to our oldest Missionary Board. It is less difficult to pay eight hundred thousand dollars for a mounted regiment of border soldiery, than to obtain a tithe of that money for the civilizing work of Indian missions. How easy to spend one hundred and sixty six millions, and twenty five thousand lives, in a Mexican war! How hard to obtain one million for forwarding Christian influences, by which to make that state a good neighbor! How much easier to raise money to kill out the rebellion that rises from slavery, than to raise far

less, and buy up all the slaves, and educate them into decent citizens !

Peace has some great disadvantages. Men lust for property; the best men avoid the conduct of government; corruption stalks abroad in the places of power, and in the counting room. War breaks up this habit, and destroys that property which ensnares the soul. War is a great civilizer; it is that rod which must subdue the will of ugly, muscular pupils, before their heads or hearts can be well improved. Let the cost of war be what it will, it is often cheaper, merely as missionary work, than the small outlay of many a feeble Evangelizing Society. When God will teach the refractory millions, he does not hesitate to charge them heavy tuition. Let the lands be stript of comfort rather than lose God's schooling. Even when we consider that a week of war costs more than fifty years of missionary enterprises, we do not complain of the cost of needed wars; but we argue that if it be worth the while to make an army strong handed at any cost, it is also wise to lend strong help to the soldiers who promote spiritual conquests. Little good is there in sending missionaries into communities, where the truth must be only half spoken, or the missionary meet with physical violence; but when the barbarians are once subdued, is it not wise to bring strongly to bear that moral influence which alone will complete and adorn the conquest?

These governmental gun enterprises remind one of that golden cannon found in Mexico, which, because it absorbed one third of a million of money, was the delight of the na-

tion. Worldly wisdom delights in golden cannons. It is glad to keep off even the fear of an enemy at any cost. This is when the enemy only burn and kill; while against him who is able to kill the souls of twelve hundred million people, they can yearly expend not much above the cost of that one golden gun; while the enemy laughs at so small a battery, he hears the order given "Retrench," and he steps up to spike the gun!

Who shall rise and reckon how much of the cost of our American government might be used in supplying nobler needs of the common race? Is this diversion of money no waste? Is there here no mischief rising from a selfish life? Does no man desire that more of an Unselfish Life be linked with our Republican life?

How now about expense in the every day uses of life?

During twenty seven years past the French people have paid for Tobacco money enough to support the A. B. C. F. M., at one hundred thousand dollars a year above the present cost, for a period covering twenty eight Jubilees! Every twelve months, enough is thus spent to support all the missions for one generation. Every year, the United States pays more for Opium, than for the support of the American Board. Our "Tobacco Apostle" gathers up facts. Eighteen centuries after Christ's death, there are only twelve million Evangelical church members. Four centuries after the discovery of printing, books are slowly coming to a wide use in civilized countries. But three centuries serve to spread

Tobacco all over the globe. Snuffing, smoking, chewing go through Africa, Asia, Europe and America, — Europe and Asia using the least. All classes and all ages of stupid, and uncivilized, and christian people use it. An average of one dollar for every soul on the earth is yearly paid for it. The largest American city pays daily more for cigars than for bread. The country spends forty millions a year for it. The church, a full eight part of the population, pays one eighth of it. Is this no diversion of funds from good to evil use?

A high authority tells us, that every ten years, the Americans pay money enough for intoxicating liquors to send a teacher to every two thousand people of the globe, furnishing the machinery of the millenium. Is this a diversion of money to selfish ends, arguing our need of the Unselfish Life? It argues our need of a life unselfish enough to be at a little expense and courage in stopping up grog shops.

Is there no other expense to fill this catalogue? All England will make up a purse of twenty five thousand dollars for a prize fighter. That “bear,” whose paws are stoutest in the fight, agitates all the London Exchange: the cheers rise for him; all business is dropped till a hundred guineas can be counted out as a testimonial. For one month’s sparing engagement, the “champions” get larger pay than the yearly salary of any minister of Christ, on either shore of the Atlantic. No wonder, if the generation, that will do this, let missions starve out!

The support of the turf in England is a million a year. New York theatres receive a million and a half yearly;

men are patient under a long and filthy play, who weary with half an hour of gospel.

Forty thousand dollars, and ten thousand extra for champagne, are easily spent in a ball for the Japanese. When there may be a call for funds for Japanese missions, will it be then hard to raise fifty thousand dollars? A hundred thousand are spent in entertaining these black princes, and half a million for a white prince, while one busy "Satanic press," just on the eve of election, mourns and piously wishes that the money wasted on ball dress could go to buy up votes for a "coalition!"

A philosopher was once asked, Why men were so ready to give to the halt and blind and give nothing to philosophers? His answer was, "They think that they may come to be halt and blind themselves, but are never likely to become philosophers."

So with those men who give abounding charities to meanest causes, and can give nothing for ennobling humanity. They think that, in some change, they may become double fisted brutes or dancing satyrs, but never look to be manly.

ATTEND now to expenses still closer to the daily life.

Worldly wisdom builds for itself and Mammon houses, whose sometime adorning is best figured by those old Aztec plates of gold and silver, which, large as carriage wheels and carved with all manner of plants and animals, rolled as perpetual signs of their wealthy year. Furniture, paintings, gorgeous windows rival the brilliant inventories of

early Mexican monarchs. Who spend so much for furnishing the buildings of God to the houseless heathen? How might our silks, satins, jewels and embroidery, greatly excite the suspicions of that shrewd Xenophon, who thought the Persians all enfeebled by luxury, because they wore gloves!

The plethoric children of a prodigal wealth bask in perpetual sunshine, rifling the earth for luxuries; under a lavish heat, luxuriating in the cool conveniences of the poles; or under the Arctic circle revelling in the spoils of the tropics. In the regions of almost perpetual snow, the Indian lily and splendid flowers, the palm trees and bananas, may burden the air with rich odors. Those who wallow in wealth, may riot in the copious treasures of all climes. Ample expense brings the exubriant growths of Mammon's world to his squandering children, and crowns them with the diamonds which have been long the pride of conquering kings.

Those silks, which as if from some golden fleece, were once worth their weight in gold, are now worn at the rate of two hundred millions a year. Their cost in the United States in one year is six times the cost of our leading annual charities, and ten times the cost of all the foreign missionary societies of the world.

There is a folly of dress, which only attracts attention to the deformities or ill breeding that might otherwise escape unproved. Who shall pity the fashions, and pomp, and silliness, in which the children of pride are forced to walk, as in a slavery? A Hindoo Rajah spent fifty thousand dollars in marrying two monkeys with all the ceremony

of a rich and idle humanity. Is such a scene ever repeated among the fair circles of England and America? Is there no pomp in dancing with the poetic tribe of the "golden leg," or marrying one of the descendants of the noble Peruvian family of the twelve silver women? A hundred and fifty tribes of Africa take pride in democracy and petty kingdoms, and families so small that all are born to rule; so each in her own small place, resides and reigns our pretty queen of the Bank Note, while all her little world cries, "Great is this Diana?"

A woman in New York wore eight hundred dollars worth of furs into church, and then put three cents into the contribution box!

Is that the way with an Unselfish Life?

Silver and golden mementos of the living or of the dead are precious; but fine gold is less precious than wisdom. What if, after they have been used a little season, they drop into the Lord's treasury! Could there arise a self denying spirit, which should cheerfully, in view of the better riches, rob the ears, the arms, the fingers, the house adorning of needless ornament; would not the world be straightway blessed, drop the tools of the slave, adorn herself with beauty, and sit at the feet of Christ?

Is it now as if the world were all full of Bibles and we chose to take them away and sell them for our ornaments? Do lady fingers, richly laden, shut up the Bible shops in Turkey, and put out the eyes of inquirers in India?

Again, we count how this worldly wisdom gives to the support of domestic animals. Though we use no gold cloth

for horses, nor the silver shoes of Pizarro's cavalry, yet in that christian year in which thirty thousand dollars can be invested in a two year old colt, the missionary spirit has not had full sweep. The cost of preaching is grumbled over; the cost of pacing is gloried in. Men pay for what they most love. Who will pay for elevating the men who fare worse than some brutes, and who do not consider the end of life so well as does the ox the end of his life?

Again, worldly wisdom feeds well.

A curious English essayist, having ascertained the amount of food necessary to life, and that which he actually used, calculated, that, between the ages of ten years and seventy, he ate and drank about forty four one horse wagon loads of meat and drink more than would have preserved him in life and health! The value of which would be thirty five thousand dollars: whereupon he judges that he must have starved to death more than a hundred of the race! But he evidently placed little confidence in his figures, as we have no reason to suppose that he mended his habits!

Comfort of body conduces to comfort of mind, and no man has a right to depress the mind by prescribing the body. But how many fatten their own clay, and give not so much as the cost of the crumbs, to feed those who die of "famine of the words of the Lord?"

"Taking them one with another," said the Rev. Sidney Smith, "I believe my congregation to be the most exemplary observers of religious ordinances, for the poor keep all the fasts and the rich all the feasts."

When men once gain a "madness about the throat,"

they will spend first to eat, then spend for the doctor; while the claims of the needy are unheeded.

If we lay the world under tribute to help us through life; may we not lay ourselves under tribute to help the world to an eternal life? Six per cent of the yearly cost of tea in the United States will give six hundred thousand dollars; but what family will save six per cent of their yearly cost of tea and send the gospel to China?

It is with pleasure we mark the African missions, which are likely to spring in the path of Livingston. But is it not wise to compare the cost and zeal of scientific explorations, and the expeditions of a Christ like humanity?

It is proper to furnish twenty voyages to seek a Northwest passage. It is humane to spend twelve years, and three and a half million dollars, in seeking one man locked up in an ice bank. The horrors of the Arctic night may be properly endured in the enterprise of science, and in the labor of love; yet there are plenty of souls in that same Arctic night, wrapped in icy coldness far from the society or even the knowledge of a heavenly Friend. What zeal shall spend itself in kindling the aurora of Christ in those dread regions?

When we hear of starvation in the islands of the sea, or in our own borders, it is right to send them bread; yet if they daily perish for lack of the knowledge of God, shall our zeal prompt us to do nothing?

When disease sweeps off the masses in some city, or fire

desolates a town, we may all lend help. Is there no help ready for the disease of sin, and the sweeping fires that Satan is always kindling?

They are the Brothers and Sisters of Mercy, who are mindful of the sick and the wounded in time of war; but more merciful is that spirit, which displays itself in cheering the soldier's heart with the hope of heaven! No brilliant ball can please that general, whose soldiers are shirtless; no fine uniform can cover the nakedness of an army, whose moral interests are uncared for.

No sane man will doubt that the New York Central Park is a great missionary force; but if it is wise to spend so much for that, what money shall be poured out for the far nobler charities? More money has now been expended on that Park than the cost of the A. B. C. F. M. for fifty years; and while fifty millions more are proposed for it, how many millions per year will American Missions find at their service? The one is a place of fresh air for half a million of people: the other is a free gospel for twelve hundred millions, who know not of the free air of Christ's heaven.

It is part of a worldly wisdom to patronize the Literature of luxury, full of a sentimental benevolence, or the praise of pride; written by authors who seem to use those golden quills which figured in ancient commerce. Words worth fifty dollars a line are read and puffed, whether or not of any worth in blessing humanity. Are the masses as ready to pay for the distribution of the thoughts of God? Or are any too busy to study those thoughts though freely written?

It is the part of a worldly wisdom to patronize the

expensive luxuries of Art. These outlays are better than for a sensual life. Art ennobles the race; but a knowledge of the true God, the truth of God, the word of God, prayer to that God, help from that God,—these ennoble souls much more than art; and if the money which should go for promoting the truth, goes for art, then art is to be complained of.

Souls can be wrought into better shape than marble. Man is the best ornament of the world. If there are enough to encourage and support the artistic poor, those who appreciate moral beauty may patronize a higher art, which seeks to develop the souls of the idle poor, that they too may be useful as producers, or adorners. No man has a right to live in a tub, or a dungeon, unless it be for crime, or through the persecutions that come to the righteous. A man of cheerful mind must have cheerful surroundings. To some men, cheerfulness is possible under all circumstances; but many a man, having had long terms in the School of Suffering, through his infirmities needs more the comforts and ornaments of life; and the man has no right to dwell in gloom. His surroundings, though of paint or marble, are his ministers: they are his tools, by which he gains strength to mark other men, and to develop in them that life, which is more beautiful than the choicest creations of the old masters. If we teach men to love the Beautiful, it is one step toward their loving the Good and the True. But the men that need to be elevated, long for the Good and the True, as much as for the Beautiful: their passion, their longing for holiness and truth is stronger than their desire for fine art. As a matter of price it is cheaper to teach men directly the

beauty of holiness; than to teach them indirectly in paint, or marble, or in buildings, which are only shadows of the ideas they demand. While then, every man may according to his own need and circumstances patronise the beautiful and expensive arts; yet no man has a right to forget, that the Coolie and the Hottentot are his brothers and it is not decent for him, and is not according to the golden rule, for him to make a larger outlay of cash and of energy in furnishing himself with luxuries, than he does in furnishing his brothers with the means of moral and physical elevation.

Man is the best ornament of the world: but alas! some men are not very ornamental. In some quarters, "only man is vile." Who will take the material and go to work? And who will furnish board and clothes and tools to the workmen? And who will take the new ornament, and set him up in life? A coarse material results in coarse art. Is marble capable of a finer polish than a human soul? An artist seeks a grand ideal. Can the perfect character of the good, the beautiful, the true, be wrought best in marble or in a soul? The work of the marble cutter shows stiffness, and leaves marks of a bungling hand, surely quite as much as the skilled work on souls. The union of beauty and use is the noble end of nobler artists. Does the well wrought soul afford no use ever rising above its ever rising beauty? The works of fine art perish; while the works on the pure soul increase in depth of color, or power of expression, and endure forever.

Considering the question merely as a matter of influence on ourselves, we value the work on souls more than the toil

of the fine arts. Let any one train his body for this artist work, and he will be all clothed with new graces. Let one train his brain to this artist work. "The best study of mankind is man." There is a discipline in the study, day after day, on the soul, finding its exact deformity, and the exact tool for its removal, and the exact handling of the tool, lest more mischief should result from the tool than from the deformity itself. Let one train his heart for the artist work, filling his soul with the divine ideal, becoming to himself a model. Or, if one do not himself become such a soul artist, still the patronage of such art has a bearing on one's own good. It adorns the community as with the guardians of its peace, making property more safe. If one largely patronise such art, it renders him liable to get the praise of that good name, which is above silver. Or again, the patron of the fine work on souls finds the world around him more agreeable. With his increased safety in property and increased good name he better appreciates his neighborhood, and therefore himself.

Considering the question as a matter of duty to our fellow men, the decision is, at once, that we owe more outlay to men than to marble quarries, or canvass or colors.

Considering the question as a matter of duty to God, the decision at once is that those who work on souls are the only true artists, and architects of the world, and heaven applauds no other.

We thus believe Socrates, son of a sculptor, wrought better than his father, and that the son of the Nazarene carpenter rose above his early trade, in his later hewing and

fitting characters, which, to the wandering tribes of earth should be enduring models of beautiful building. The glory of the Sphinx, Apollo, Venus, or the Greek Slave, do not appear to so good advantage, in the eyes of the Eternal, as the long rows of statuary he has already received from his soul artists on the earth. I am wealthy if I own pieces from the best masters of marble or of colors; but I am more wealthy if I have employed one of the divine artists to work on the soul of a man, shaping him from the rough, till the purity of his character changes all the dangers of his situation into a means of defence, as Una was blest by the lion she feared. Such a statue would be worth making and paying for.

A heavy patronage of the fine arts may prove a serious diversion of gold, which could be otherwise spent with greater advantage to the race.

It is a part of the patronage of fine arts, and partly the patronage of a curious and idle life, to expend much money in foreign TRAVEL. Any complaint against this must be grounded on the notion that money is thus used, which might be spent for the better good of the race, and that the diversion is a mischief. It is estimated that each year, American sight seers spend from thirty to forty five million dollars in Europe. Any person whose whole life is a sacrifice to Christ and man, may well travel both to find recreation, and to discover and relieve the wants of the race: yet the grand recreation is found in the spiritual wonders opening; and one who contributes the means of spiritual reform, finds more recreation in the result than he can find in storied piles of architecture.

Baalbec, the Greek ruins, the Coliseum, or old feudal castles do not afford so grand a sight as the decay of old customs of sin or the fall of old prejudices without a veil to hide their nakedness. The painted windows of Lincoln cathedral, St. Peters, and the Vatican are not so beautiful as three manly souls, all built and adorned for God's worship. It may be a fine sight to gaze on the arch-ways and bridges of Prague, of London, or of Paris, or the Napoleonic arch; yet if a whole nation, or even a small savage tribe have long presented barriers to the progress of humanity, is it not a work of beauty and of surpassing skill to throw over that tribe a passage way, or build an arch of triumph over their wildness? Or even if a single man have running in his soul an unlawful passion, which is cutting its channel deep and deeper, and there can be laid over it some principle which shall rob it of its force and make it passable, it is a work as worthy to be gazed on as any pile of masonry. Or yet if there is a glory in building mills on any river, there may be a greater glory in turning the stream of a nation's force, or the force of a single man, to the working of the strong mills of God. The soul of man is better than the spinning of cotton. Pyramids are not so grand as the solidity of one soul so built and settled that its reputation can never be washed or marred by the storms of present or after ages. Shall one go and see the Egyptian stones, or, take the cost and time of his journey and devote it to the culture of some soul, and build up a man more noble than any pyramid?

Kings and Emperors may build their own memorials, or adorn park and palace. Rich men build fine houses and

vote money for public adorning. It is all well. They are goodly servants. Yet there is at this stage of the world a better business for those who can understand the worth of souls. The world ought to be full of beauty created by man imitating the course of the insects, birds and of the world itself; but it is not the time to spend money thus while the mass of men are yet ignorant of the more substantial culture which comes through the knowledge of the true God, which can be diffused at a cost very slight compared with the cost of that material splendor, which has a less ennobling influence. When the populations are lifted to the knowledge of God's character, they will give themselves to the cultivation of the æsthetic taste, but till they know God, the money which is spent to gratify æsthetic taste is diverted from the best channel of good to men and is therefore a mischief the race may well complain of.

The cost of one voyage to Europe, or one "season" at the mountains or by the sea, might give the knowledge of life to many now ignorant, and might give them a free title to travel in heaven. The mountains and the sea are "means of grace," yet in attending on them we should remember the graceless multitudes, who dwell by distant mountains and across wild seas, and give them an opportunity to know of God's grace. While we expensively wander, they are ready to perish.

There is a compensation to those who stay at home, that by their self denial and liberality the houseless heathen may find a home in heaven. It is possible to have an intimate companionship with the Creator himself, bracing the

spirit more than all mountains and all seas. It is also possible that on the morrow one may go up to the celestial city, climb the hills or walk in the vales and see the ancient dwellings of Paradise, visit God's school of design, hear the bells that rung for the earliest sons of God, hear the well worn harps, talk with priests who were aged when the earth was without form, and with them worship in the cathedrals of heaven, and then for a daily recreation either see things more wonderful than the best earthly sights, or see other things which may be of more worth to the individual soul in that time and in that place.

Much of the money spent in travel could be spent better. Its misuse is a mischief to the race. It may be a mischief to the individual spending it, diverting his mind from nobler sights God gives, and from the prospects which open in the world we shall so soon travel in.

IN summing up the expense for direct selfishness, or the money which is diverted from the noblest use to meaner channels of good to men, and in counting the complaint that may rise from the race on their account, we find a heavy charge lying against the continent of Europe, and against England: while all the rest of the world is acknowledged to be so guilty as to admit of no discussion of the point.

In our own country, we find money laid out more liberally in Satanic adventures than for missions; more paid for politics than for the gospel of God; the costly vices of appe-

tite better patronized than the needs of heathen souls. Our houses are built strongly for ourselves, while human souls both here and across the waves wander houseless. We clothe ourselves and leave our brothers' souls naked. We care for our dogs and horses, and are content that our brothers in Adam shall fare worse; we feed to the full and neglect the hungry; the people praise any writing which bolsters up their sin, and in the patronage of fine arts, or the amusement of travel forget the arts that adorn the soul, and forget that we journey toward a better country.

Many of these uses of money are of high good and ought to be patronized, but the complaint is that there is not a corresponding outlay for the nobler needs of men.

These facts are not pertinent to the church alone, but to the world. The fact that a few men, for example one eighth of our American population, have consecrated themselves to God, does not allow the rest of the country to throw on them all the responsibility of beneficence, the obligation to which is founded in the fact of common brotherhood. It is no more true that a church member is brother to an Indian idolater and thief, than it is true that some low bred politician is his brother also. The obligation rests on the wealthy political gambler, in virtue of his relationship to the race, to do good to his brothers in India, as much as the obligation rests on some orthodox man of "regular standing." If any reproach is to be cast, on account of excessive spending for self, it should be cast on all, not all charged upon the "brethren." The whole structure of society is, such that expensive business, or love of passion, or love of creature

comfort, love of admiration, outside adorning, or the claims of some sickly sentimental benevolence, or false taste carry off the mass of American money, while the profoundest needs of the common race are unheeded, and those societies, which by help of the merest pittance supply those needs are yet cramped by the narrowness of their operations, or groan under debt and under the wordy "blows" of a complaining constituency. If there be any shame in such a case, it is to be divided to each man in the country, not portioned out to the church. If all belong to the same race with Asiatic, Oceanic or Afric heathen, the obligation is on all to give help, and the shame is on all neglectors. But who cares for shame so long as the mind can be occupied with ready dividends, or the calls of passion, or the sleep of ease, and vicious notions of taste and finery which perchance may elevate the human race, and thus place the patrons of such stuff on the list of benefactors!

Since the strength of Samson and the beauty of Absalom were in glossy locks, let countless men and countless women spend the chief force of an empty life in tonsorial operations.

Jezebel was a painted woman of fashion; let then the sole force of American character be bestowed on such forms.

Sodom was rich as a garden, let then all America take pride in a riotous life.

Health demands less luxury.

The spirit is ungirt by luxury.

Luxury makes that heart rebellious which was loyal in poverty.

Jeshuran kicks against the one who fed and fattened him.

Yet it is stale to repeat old tales that luxury ruined Persia, Macedonia, and Rome; that even Sparta was subject to bribes to be spent in indulgence; that Athens at last built a monument for a successful public beggar, equal in glory to the one made for the great Demosthenes, and that the new funds were wasted, as the old,—in luxury. If ancient warriors would break the spirit of a people, it was by compelling them to a luxurious life. Conquering armies lost their power in the luxurious living brought by the victory. Over taxation, necessitated by luxury, precipitated the Gauls on Rome, in the time of Clovis. The great French revolution was induced by riotous living, quite as much as by free thinking. How justly then the ancient Mexicans punished prodigals with death.

Who then are they who claim an escape for us? It is claimed that a peculiarity is found, to brace our civilization in the inventions of a boasted age, which lifts the masses to an enduring power! It may be claimed that the idea of a common brotherhood, in no age so prevalent as now, has a conserving power in it. But the question is, shall this idea prevail, reform, and conserve, or shall it fail before the hand of a luxurious and busy life.

Lazarus lived on crumbs.

The woman of Syrophenicia only asked for crumbs.

The very crumbs falling from our tables, if fed to our dying brothers, will sustain them till we learn a more glorious life, and they a more generous strength, and support themselves.

The fact is that the crumbs of the mass of the nation are now withholden. The question is, Shall they be given? The great rebellion, cutting off luxuries, may teach a wholesome lesson. There are very few who hoard money. There are very many who waste it. The miser deprives the race of little. The spendthrift deprives the race of much. What though his spending make work and the means of livelihood, the chief amount could have been so spent, as to make better work and a better living to the needy, and furnish them the means of making a better spiritual work.

It were better to be clothed in sackcloth than in silks, while the world is shivering.

To spend for vice, or ease, or pride, is just as selfish as to hoard silver. It is as base to spend money in needless acquisition as to lay up money never to be used during a miser's life time. The tendency of luxury and of covetousness are the same, to make self the God of the world, while fellow men on the earth and the God of Heaven are kept out of mind. The luxurious life is worse than miserliness in so much as it is the source of more mischief to the race.

To conquer appetite and passion needs to be preached to the men of luxury, more than giving to the covetous. Whoever may at last shatter this image, which the nations worship, will find untold treasurers roll out for better use. But to day, the expenses of the world in luxuries roll as an ocean with maddening storm and deafening roar; though the glorious sun may draw a few drops here and there to a higher service, and scatter them in swift clouds of mercy, yet the mass remains salt and desolate. When shall there be no more sea?

GOD COMES TO THE RESCUE.

IN the existence of the evil of selfishness and as a natural means of counteracting and removing it, God has set up his church on the foundation of the Unselfish Life. But the church is chosen out of the world, and bears in its bosom the imperfections of humanity. Regeneration is not sanctification, and sanctification is not the work of an instant. The reasons for which God permits gigantic sins in the world, may induce Him to tolerate some sins dwarfed in the church. Therefore the sins of the world are for a time the sins of the church; and if coveting be the chief sin of the world, it will be the chief sin of the church. Yet these sins creeping into the church are like trees transplanted from their native soil to one which gives them no nourishment; and though the hardy things long refuse to die, and lift their blackened trunks and stretch out their sapless boughs long after they are dead, yet they are not like the rank shrubs of the poison marsh.

A fable of the ancient church tells us that persecuted christians, who by a miracle slept two hundred years, waked to find all the world christian and all the church worldly, so that they feared the new church more than they did the old heathen. The story is often commended to modern notice; but the church is not to be complained of. Man is man, not God, nor yet an angel. Human character must

be judged by a human standard. The highest standard of human benevolence has many obstacles in the way of its attainment. Step by step men rise to the Unselfish Life. Little by little, God has lifted the fallen race, and, little by little, they do the deeds worthy His servants and his sons.

There has been no age of the world so full of benevolent, Godlike enterprise as the present. It is an age of christian activity. Gold is running to and fro in the earth more than in any previous generation, and more of this is used for Christ than ever before. Almost every church has heavy contributions, numerous because small; the tax is large, and the begging is continual. Yet in spite of financial difficulties, holy men have continually increased the funds of the Lord's treasury. In no age has there been so much self denial for Christ. Instead of wondering that men do little, we may praise the God of wonders that men do so much. Yet God is always urging upon us the needs of the needy, and the high standard of benevolence thus divinely urged, being humanly attained to, will bring us back to the obedience and joy of Eden.

The reason men complain of the deformity of the church is that they can see only her deformity. Men's eyes are depraved and they look at the bad more naturally, more keenly, more appreciatingly than at the good.

Doth Job fear God for naught? Hast thou not made an hedge about him and about all that he hath on every side?

Take away the hedge and he will curse as other men.

So do men pervert judgment. If one hypocrite be found their logic concludes the whole church to be corrupt. On

the contrary, however, it is one of the strong proofs of the divine origin of Christianity, that the church has had strength to drag with it through the centuries the body of spiritual death thus linked to it. No weak, false spirituality could thus have kept the ascendancy over the powers of evil.

The true church is yet comely, though black from her toil in others' vineyards.

Neither is the world competent to judge the church. As well might the crab apple judge the orange tree. They work on different principles. While the one seeks to convert all to acidity, the other seeks to convert all to sweetness. One ignorant of the higher life cannot understand another's aspirations and endeavors after it, and cannot have charity for his missteps and downfalls. Surely they who comprehend the glory of the aim can see that such an one is nobler in his stumbling than he who never tried to rise; they say for him the undaunted words, "Rejoice not against me, O mine enemy: when I fall, I shall arise!"

Deformities of character mar the church more than the world, for the church represents the high ideal of harmony and proportion and perfection of beauty. Though the whole world be barren as a dead forest, it is all unnoticed, for we expect no good of the world; and the world looks into the church as such a forest gazes into the lakelet in its bosom, by virtue of whose very purity and crystal clearness it sees mirrored its own ugliness. The homeliness of the church in the eyes of the world is only the reflection the world sees of itself.

From the beginning, there has been a mixed multitude in

Israel; crying out for the flesh pots of Egypt in time of peace; sleeping safe under some fair shelter in the time of battle; deserting with rich booty in time of defeat, or plundering the dead, like thieving Achan, in time of victory. These, surely, are no loyal soldiers. Yet God has not given the church these thorns in her sides that she may cry out in continual complaint. Let us rather regard them as the alloy essential to the melting of the gold. They are the ciphers in God's arithmetic, without which the problem of the church would fail. Let them promote the development of a patient, prayerful life, a life of loving labor for the erring; even like the life of that Christ who in the hour of the betrayal called Judas "friend," and whose meek reproach was only this: "Betrayest thou the Son of Man with a kiss?" How much more then shall we be patient with our brethren, "forbearing one another in love?"

COVETOUSNESS IN THE CHURCH.

THE plan in the creation was for God to be the grand foundation; man, the image of God, the building on it; and self the small top of the pyramid, lifted up into the heavens. Do christian souls reverse the work,—make self the broad base, man the narrower superstructure and God the small top of the pile hid away among the clouds of heaven? This, alas, is the reversed plan of the Divine architect, on which human builders have wrought since the fall. Thus pointing right, yet building wrong, the character of man has failed of its highest sublimity.

This was the fatal error of God's ancient people whose history early and late is one of covetousness, till now the name of Jew is the sign of the basest usury.

As Enoch and Noah had stood each alone for God in their covetous generations, so stood Abraham alone when Lot, one half the church, pitched his tent towards Sodom.

For a little pottage Esau sold his birth right and the fathership of the Messiah; and the subtle Jacob was always ready for some such trade.

As we approach the nationality of Israel, we find the covetous Balaam appear with a spirit of cursing against the people: and it appears that the curse of his own covetousness fell upon them.

From worshipping a golden calf in the wilderness, the pilgrims came into the Land of Promise, and there were shamed by defeat because of one among them who, having whetted his desire by the spoils of Heshbon and En-gedi, during all the solemn march around the cursed city, for the seven days thought not of God's glory, but only of plundering God. The miserly man would hide gold in the midst of his tent, though the innocent feet that might play over it should walk no more in Israel. "Joshua," says Father Ambrose, "could stop the course of the sun, but all his power could not stop the course of avarice. The sun stood still, but avarice went on. Joshua obtained a victory when the sun stood still, but when avarice was at work Joshua was defeated."

Even Gideon, the man of one fault, was ensnared by gold. The sons of Samuel turned aside for lucre.

Israel's first king covetingly kept the cattle of an enemy for sacrifice, and saved his own herds for feasting.

To remind him of the fallen people, God's favorite prophet had for his continual companion a man who seeing not the golden chariots of heaven that surrounded his master, yet had an eager eye for the gold borne in the chariots of a Syrian leper.

In God's greatest victory over the foes of Israel, there were loathsome thieves, who, busy in concealing treasure stolen from the deserted camp of the enemy, only returned to tell the fainting city, because they feared some evil to themselves.

In the time of the prophets were many to swallow up the needy and make the poor of the land to fail; wishing the

new moon and the Sabbath past, that they might "sell refuse wheat" with measure small and price great, "buying the poor for silver and the needy for a pair of shoes."

Christ came in due time and restored the pattern of a perfect life; but to the blunted perceptions and perverted taste of the age in which he lived, it had no form nor comeliness. A few indeed saw the beauty of his holy and self denying life, and called him Master and followed in his footsteps; and to their praise will it forever stand on the heavenly record, that the Son of God on earth was not utterly unappreciated nor utterly misunderstood. No men ever lived who added such glory to humanity. The vast and imposing array of poets and sages, prophets and kings throughout the world's whole history have not added such nobleness to our race as did the humble friends of the way-faring Christ, in that they were his friends. For this was an age when men bound heavy burdens and laid them on other men's shoulders. This self seeking age would not know a self denying Redeemer. It is the one saving feature of such an age that there were in it a handful of men who dared be Christ's disciples.

Yet even in this chosen land, in the very family of Christ, sprang up the old curse of covetousness, as if no precinct could be too sacred for its entrance. Judas had been long prophesied of, as if he would make a great figure in the church as a real bargainer.

And I said unto them, If ye think good, give me my price: and if not, forbear, so they weighed for my price thirty pieces of silver.

This Judas was the man with the bag, doubtless the best financier in the band, good at getting and very discreet about giving. He it was who exclaimed, as Christ was anointed for his burial, "Why was this waste of ointment made? It might have been sold for three hundred pence and given to the poor."

Not because he cared for the poor but because he had the bag and bare what was put therein.

When Judas went out to the betrayal, the disciples thought he had gone to buy something for the poor: but that bag of theirs which he carried off, they never saw again. The man's actual trade was not so shrewd as the prophecy of him would indicate. Rather than "Give me my price," it was as if he were necessitated; "What will ye give me?" Willing to do it at almost any price. They were glad, and covenanted to give him fourteen dollars and thirty five cents. Judas having done the grand deed of his life, now prepared for death, made his will, leaving the price of blood at the feet of the chief priests. Their nice sense of the fitness of things kept the money from God's treasury and went to buy a graveyard. This purchase money of Christ was devoted to charity. Judas went "to his own place" with the sentence upon him that it were better for him had he never been born.

There are many apologies for the character of Judas, as if he were only desirous of more speedily bringing the Kingdom to the timid Christ. These apologies are but the false coloring of a covetous generation. God regards the

intent of the heart. He weighed the intent of Judas, and in the doom was God's biography of the motives and the man.

A few years later in the same church and country, lived one Ananias who attempted to defraud the Holy Ghost. The same age produced a magician who thought to buy the divine power for his own service.

Two hundred years after Christ, Cyprian writes thus: "Every one devotes himself to increasing his worldly substance, and forgets what the faithful did during the times of the apostles and what should be always done. Christians cherish an insatiable desire of augmenting their fortunes."

This covetous life sprung all afresh, as a mushroom, in the night of the church. Mediæval priests outdid the sins of all priests and people who went before them, selling the right to sin and the right to heaven. Well may those be called the Dark Ages, which witnessed so fearful a desertion from the army of the Lord of Light to the hosts of Mammon. According to a Roman Catholic writer, in the space of about one hundred and fifty years, in the sixteenth and seventeenth centuries, one thousand million dollars were bestowed by the Pope on personal friends. The same writer condemns this shameless rapacity, as the devouring of money enough to uproot all the heresies of the world!

IN this the ripest age of the Church, while twelve hundred millions of the world are seeking only the bread which

perishes, the ninety millions in Protestant lands do a large share in the same service. Of the twelve million church-members even, how few esteem the heavenly riches more than the toys of earth!

What is the Census of those whose only knowledge of Theology is summed up in the "commercial theory" of the Atonement; who only understand a bargain, and whose practical religion is based on the idea that somehow God is to be their "exceeding great reward!" These men are very broad towards earth and very narrow towards heaven.

Many rise early and sit up late to do business, crowding from their days and nights all opportunity of spiritual gains; worrying their laborers with long hours, never urging them to be busy to gain the bread of heaven; and of their worldly gain, how much goes to Mammon and how little to Christ! The oldest preachers found occasion for the caution, that the "providing for one's own house" means only food and clothing for a day and not for centuries. An apostolic exhortation to the indolent has become the watchword of the covetous church in all ages! If one is cumbered with much serving, it is easy to keep away from the feet of Christ. The cares of the world and deceitfulness of riches are thorns in the narrow way. A farm or merchandise may excuse from heavenly feasting.

The struggle for wealth oftener fosters the spirit of covetousness than of christian benevolence. What we strive hardest for, we value most when gained. Men who have spent their best days and their best thoughts in the steady, ant like toil to heap up a fortune, receiving their money in

small coins, bestow it in the same way. They may be the professed friends of Christ; but the little mote of wealth, held so long close to the eye, has at length grown large enough to conceal the whole dying world without. Are they stewards of God? They, like Lyncurgus, give little that they may have the more left to give. Even as the ruler of Macedon, they are always "about to do" some good action. Words are cheap, and a tithe of words may go well in prayer or profession. It is easy to say that all belongs to God. The forms of some christian graces cost no money. It was easy for a kingly warrior to use one hand in writing orders for prayers and processions for the release of the pope, while his other hand held the key which held the pope fast, till the proud prisoner would make a treaty glorious to his jailor. It is easy to pray that the oppressed go free, then rise from the knees and use the lash. Words oftentimes are like counterfeit coin, fair representatives of solid deeds, but worthless to him who receives them.

Some Sabbath, the man of "small means" goes to church to hear a Charity Sermon. The minister evidently tries to be a little sarcastic; advises his hearers to be zealous; tells them that the old Nestorians are far ahead of us, for they make a frequent habit of stopping in the midst of a prayer to make a bargain, then go on again. He reads of the sharp young man, who broke in upon the discourse of Christ to ask for a division of property. The preacher commends the nine lepers whom Christ cleansed, and who did not return thanks; he thinks that they went off to trade. He then reads Herder's Epigram on the one talent, — how the man

carefully unwrapped his napkin, took out the talent and said, "There Lord, take, this is thine;" then folding up the napkin carefully kept it, saying "Lord, this is mine." The preacher repeats the old intimation, that the "blood of the Pilgrims in our veins is sopped up with bank notes." In the end he declares how wealth fortifies the soul, making it impregnable to the appeals of charity; taking in all shots, as into mud walls; or makes a morass in the soul to receive the hot missels. He then advises any man who may chance to madden a people by preaching on "giving," to turn his tack and preach on "getting," and the same men will hear and applaud forever.

Now the hearer of this discourse thinks these men were very shrewd, the advice good,—about the best charity sermon he ever heard, and thinks he must "do something." He does not stop long to make his Father's house a house of merchandize, "calculating" on the collection, for he knows just how much to give, according to the rule about tithing the mint and the rue. He yields up his talent, replaces the napkin, gracefully bows to the minister, who goes out of the church muttering, "Alexander, the Coppersmith, did me much evil."

The next day, the force of the minister rallies, and he sends the collector to the house of him of one talent. The one who obtained no usury for his Lord sits reading thus, in the correspondence of his morning paper:—

A DISMAL PROFESSION.—A letter writer says: "In Amsterdam I saw a queer looking fellow walking around, dressed in black, with a cocked hat on his head from which crape

dangled to his heels, with short breeches, knee buckles and black stockings, and a short black cloak from the collar of which another roll of crape hung down to the ground. Upon inquiry, I discovered that he was a Death Announcer."

Just then the good Deacon knocks at his door. The rap is to the pale reader, as that of the Death Announcer. He tries to drive him off. But the deacon, an old Californian, is able to "stand the pressure." The spade, the pick, the powder, each do their work; and he gets at last one fine grain of gold, as a smitten rock suddenly yields its silver jet to the famished traveler.

The generous soul then returns to his ease, and reads in his evening paper, about bees getting honey from poison flowers,—the force of which he does not see. Then there is a poem, of an Arctic soul with a little light kindled in it, as on an iceberg; it gleamed as the aurora, in varying form of showy, fitful beneficence: yet no goodly growth could spring under that frigid fire. Then he reads a very pretty story about Persian dervises, who come with their tents, and sit down before a rich man's door, sprinkle a little sacred barley about, cry out the name of Jehovah, and wait there, it may be for months, till the rich man comes out and gives them cash, then they are off. "Ah!" says this story reader, "that was the way I got rid of the deacon!" Then he goes to his sleep, forgetting to pray for the coming of the kingdom, forgetting to pray for the success of his little charity; so he shortly dreams that the money he gave went to buy some brute from whose death there could be no resurrection. His charity fell to the ground. Yet even this

prayerless gift comforts his mind, and he dreams again of seeing Christ walking among his churches, as among seven golden candlesticks, only in his dream they seemed as brazen candlesticks.

It is sometimes asked how so many children of Mammon get into the church of Christ? The answer is that the pastors may be indiscreet, or hasty, or urgent; or men do not always know themselves; or their passions wake by change of circumstances. The deceits of Satan abound. Men begin to rear a property, with an honorable esteem of the uses of property; but, by and by, it so overpoweringly twines about them that it crushes out the thoughts of better things, as trees in the tropics are choked by the vines they have reared. Again, those who trust in riches come often into the church by design.

For with their mouth they show much love, but their heart goeth after their covetousness.

They ask with Job, "What advantage will it be unto me if I be cleansed from my sin?"

If a man, by giving one thousand dollars for a good name, may gain five thousand dollars by it, it is an inducement to seek the good name of a "Christian." Instead of using their goods for increasing the church, they use the church for increasing their goods.

If men pray and hear the truth for hire, they will rarely be found stirring one another to high thoughts. Professedly

journeying to the King's court, they are found among the pilgrims one day in seven, then journey six days with the forgetters of God.

In the words of the minister of Northampton, They fall not only by the first Adam, but they also fall by the second Adam.

Christ becomes as a stumbling block to them.

Jeremy Taylor says, that Frogs in the river Borborus get their heads above the slime, while the rest of the body is hid in the mud; and, under a blazing sun, the little moiety of a creature dies before it may be said to live. These, he compares to those professed christians, who do all they think absolutely necessary, but no more. They do but peep into the light of the Sun of Righteousness; they have the beginnings of life, but their passions and affections, the desires of the lower man, are yet unrenewed by its beams.

Yet we must consider what might have been their case, had the Holy Ghost never visited them; and we look forward to their future glory, honor and immortality, though some of them do but limp into the eternal life, dwarfed and lamed by the shackles of wealth.

As in ledges we find veins of different rock, so in most men's composition there is an interpolation of some curious streak, as a vein in his rocky depravity. God's storm and sun wear off the mass of his rockiness, but often this vein remains a firm and prominent ridge, which can be torn away only by violence. In one it may be anger, and to subdue this is his cross. In another it is love of money, the respectable sin which many yield to, who would scorn the

enslaving of other passions. To tear away this passion for gold is his cross.

If the Spartans thought theft no sin, they might, if converted, for a long time have indulged in it, till they were convinced that it was a sin.

Of old, men thought drunkenness no sin: and when men were converted they did not leave off the ordinary drinking any more than the ordinary eating. The Temperance Reform was a gradual movement and urged on by mighty effort.

For a long time Slavery was tolerated as a light sin. There are not wanting now those who bear the christian name, yet tolerate it. They have never been "convicted" of that sin and must be labored for and prayed for till "converted,"

Covetousness is the sin least suspected by those who indulge it. Men do not know they have it. When converted they do not think of it, having never been convicted of it. Aware that coveting is sin, they yet have a wrong idea of what it is to covet, and think themselves free from it. Or else, comparing themselves among themselves, they judge their own sins small, and other men's great.

This is one reason why the late revivals have not brought in more money for charity; men have not been convicted of covetousness, and therefore cling to it, exactly as men have clung to strong drink and slaveholding, thinking themselves guiltless.

It is not hard to convince men that drunkenness is a sin, but it is hard to convince men that moderate drinking, the temptation to drunkenness, is a sin. So with covetousness. All believe the rank miser and spendthrift are

sinner, but it is hard to make men believe that the various preliminaries to miserliness or proficacy are also sinful.

Now covetousness is the grand sin of the world. Its poisonous roots spread wide in every heart. If suffered to grow, it becomes deadly; casting its terrible shadow over affection, faith and duty, and they wither away,—and the garden of the heart is left desolate. Charity has no growth in such a heart. The restraining of a man's wealth from God is only a symbol of his other withholdings. He withholds from the cause of Christ his love, his care for the poor, his personal efforts for the coming of the kingdom of righteousness. Benevolence and philanthropy abide not with the spirit of covetousness. Christian love and Christian joy are yet strangers to the heart of him who has not given up all to Christ.

Yet so presumptuous, oftentimes, is this spirit of covetousness in man, that it would lay hold of the heavenly riches with one hand and the treasures of earth with the other. It sees a certain value in that "treasure which faileth not," and cannot bear that anything of value should escape it. To those who seek Him in this spirit, Christ ever gives the command, "Sell that thou hast and give to the poor;" "Ye cannot serve God and Mammon;" and like the young man in the scripture, they turn away sorrowfully from the promised treasure to their "great possessions." Or perhaps, instead of going direct to Christ to seek salvation they go to the Church, which makes no such hard requisition as was that of Christ: therefore they enter, making no sacrifices, flattering themselves that they are in the fold, though they

came not in by Christ the door; forgetting the words of the Shepherd of souls,—“He that entereth not in by the door, but climbeth up some other way, the same is a thief and a robber.”

We have heard it suggested as a fitting question to be asked on admission to the church,—“Has you piety got in to your hands and your feet?”

The mass of the heathen die in the ease of sin, or only follow a lusting prophet; yet many a heathen, for fame, or for relief of heart, has given large charities. What shall we say of men in Christian churches whom no fame, no impulse, no principle, no steadfast and systematic argument can move to give a trifle to their neighborly poor, to remove glaring evils from their door, or to send the religion of Christ to the distant dying?

Was there no reason for that minister to blush, who had to use all argument, and persuasion, and entreaty in engaging the members of his church,—not to renounce fortune, to sacrifice life, to be accursed for their brethren’s sake, to perform some rare and heroic deed,—but to get for the poor a rag or crumb of the profuse offering daily made to the world? Verily, that preacher may well question, Do hearts set on better treasures, do the citizens of heaven, need such stirring on earth? Will they not, when they enter on their heavenly inheritance, shame the angels, and put Paradise in disarray?

A cold morality is not a warm piety. A profession of love is not a passion of love. The visible Church is not the invisible.

In this matter, let every man look well to the rooting

out of the evil in himself. "Let the Serpent's seed go on their belly and eat the dust of this earth: but let the members of Christ be ashamed to bow down and feed with them." Let such as will, live in the bogs, in the flats, breathing the unhealthy miasm of selfishness. Christians should dwell on those summits of benevolence which overlook the world,—where the breezes are as the voice of God.

LUXURIOUS LIFE IN THE CHURCH.



THE selfish life in the Church, as in the world, is manifest not so much by accumulating as by spendfulness.

Man loves flowers, and every church should be full of them. Flowers of architecture, and splendid ceremonies are pleasing. Our God has made every thing beautiful in his time. Heaven is a world of beauty. Mount Zion is beautiful for situation, the joy of the whole earth.

But there is no ornament like that of a meek and quiet spirit. Wisdom is better than fine gold and precious stones. Character is more admirable than clay. Material splendor cannot equal spiritual worth.

However wise then, and pleasing it may be to have expensive gospel ministrations and costly church buildings, it is more wise and pleasing to build up to manly beauty the fallen, the decayed humanity. So long as the temple Man lies ruined, so long it is bad economy and in bad taste to spend more on masonry than on missions. Yet a church edifice has been recently erected at a cost of nearly a quarter of a million dollars, being more than the whole denomination, to which it belongs, gave to missions for a year.

The Lord filled men with wisdom of heart to work all manner of work, and to devise curious works for his praise. His worship demands great cost. The Lord is to be worshiped in the beauty of holiness. But the worship is to be

in the beauty of holiness, not in the holiness of beauty. That holiness—wholeness of character, which loves all being in proportion to its worth; that holiness which seeks the good of all beings; that holiness which consists in an Unselfish Life,—that holiness itself gives beauty and is not much adorned by the daubing, blundering work of human artificers.

Christ did not come to the earth to teach architecture, sculpture, painting, or poetic preaching. His teachings incidentally show that he appreciated and loved the beautiful, but there was a solemn earnestness in his life which was unappreciated by those who had stalls and monied seats in the splendid temple. Christ said the stones that sheltered such impiety should fall,—and they did; the golden furniture was scattered among the heathen.

During the greater part of the period of the church history, the best men in the church have wandered about in sheep skins and goat skins; worshiping in deserts, or in mountains, or in dens and caves of the earth.

Many heathen have been attracted to a nominal Christianity by the majestic porches, lofty columns, vaulted roofs, gilded altars of covetous and luxurious “Vicars of Christ.” An architect,—to build a stone church after the manner of Rome,—has been an efficient missionary to many besides Naitam King of Picts. But that Church, which clothed statuary, while the faithful went ragged and walked in blindness of mind,—that Church set an example, now well followed, of getting the money needful for spendor, often by foul practices. The tendency of fine church building

may be to divert the mind from spiritual realities; allow the mind to rest in a semblance of worship, substitute form for faith and corrupt the Church with the sins of greed.

Our Savior was born in the humblest of buildings. The Reformation was preached in the humblest of buildings. Yet those christian sects, which were once famous for their simple habits have now gone far in building Cathedrals, though they still call them "Chapels."

To preach the gospel to the poor is a precious ointment, pleasing to the dying Christ.

It is not "so mean" to worship God in a modest meeting house, as it is to let the heathen die without the gospel.

Royal churches are as little for the use of the masses as royal palaces. Christian zeal, that will spend the cost of a palace in cheering the hearts of the poor, is a more efficient magnet than a fine building, in drawing the masses to worship. A fine exhibition of christian zeal, and a wide awake church transform a very humble house into one of the many mansions of Christ. It is better to talk of Christ than of "our church." A bold policy is needed. It is an enemy's reproach that splendor is necessary to carry religion forward.

This question is eminently a practical one. While the missionary work has cried under its heavy load, the churches have built fine houses. The few unsanctified, who wish to have the finest church in town, out of their wealth give a large sum, yet at no sacrifice, for they never sacrifice; then the begging goes out among the people, and especially among Christians; they must give, give, though from a narrow purse. They then can do little for missions. There remains

then often a large debt to sap future years. A debt,—a standing curse blights the power of the Church. Such church edifices are unfinished till the gilt letters,—“IN DEBT” adorn the front. Nor is it true that these same persons would not under any circumstances pay the same cash to missions. Were the rich or the masses importuned, teased, goaded in like manner for missions, and were made to feel the press of that public opinion which forbids meanness, they would give the same to missions. The money for these fine buildings often comes hard and by heavy machinery. Apply this machinery to raising missionary money, and the world will be soon full of the worship of God. As it is, the fine church buildings block the wheels of the Church itself.

To day the question is a practical one. If a society leave thirty thousand dollars to spend, the question is, Shall it be used here, in brick, and mortar and paint, or in building and adorning souls in China? That same sum would educate about six hundred native helpers in Turkey. Would they do more for Christ than a stone or brick monument built over dead Christians in New England?

Satan blinds men with the idea that they are doing God splendid service, while enough is needlessly spent on fine churches to evangelize the whole heathen world.

People ought to use taste in serving God. Yet considered merely as a matter of taste, great expense is not necessarily a mark of beauty and its worship. Nature and true art demand a certain simplicity in their adornings. Tawdry, gaudy, and their synonyms are not equivalent to the beautiful, the tasteful. But allowing the church buildings to be

really fine, good in themselves, yet that they are good in themselves is no proof that there is nothing better. That copper is good as a circulating medium is no proof there is nothing better. To have souls adorned and praising God is better than brick and mortar adorned and praising God. Though fine arts are a means of cultivating the soul, they may not be THE means. Silk is clothing, yet not THE clothing: and it may be better for the whole race to wear cotton than one tenth of them wear silk and the rest go naked. Though fine arts are good, it is no sign that there is nothing better. Men of the world may know of no higher work than they do. Poor tinmen, brass or copper workers may not appreciate the work of the fine goldsmith. But let the finest arts flourish. Let Christians work in polishing stars for their heavenly crowns, and in building pillars for God's heavenly temple.

Then let oppressors snatch from the poor and build palaces for themselves, and temples to themselves, and to God: but let the godly poor be in better business.

Any religion, which thinks more of flowers than of souls, more of art than of redemption, may build fine churches; but it is not becoming in those who have anything to do in saving men. The rule in church building, as in the ordinary life, is the rule held by early Romans, by Primitive Christians, by Puritan Fathers,—the rule held by men in beginning a great enterprize,—a rule of simplicity. We are beginning to fight against Satan, beginning to save the world. We must have Doric simplicity, if we will plot for Doric strength, and prepare for immortal labors.

THE grand reason of fine church building is found in the fact of private luxury in the life of the worshipers, and the sound plea that they ought not to treat God shabbily, while they dwell at ease; but the shabbiness is that they are at ease while God's cause is suffering. Those who dwell in ceiled houses, troubled by the blowing of a little wind or the piercing of a little damp, and who are careless of the greater wants, physical and spiritual, of the masses of the human race, are not yet born into the new race of Christ.

A lady does not hesitate to delve in the mud to find a lost jewel; so she should not fear to lay off her jewels, and delve in low places to find souls as her best jewels. If she seek the one, and not the other, she cannot claim to be counted as one of the ornaments of God and of the Church.

Christ's cause must be pinched, or we must be pinched. Christ's cause has been pinched: we have not been pinched. How shall it be in the future? The luxuries of church members would put the cause of Christ on luxurious footing. The dollars are for self and the pennies for Christ. How shall it be when the dollars are for God and the pennies for self.

Who can submit an account of his expenses to God, and on his knees say,—I have denied myself all I could: I have given to Christ all I could:

So much spent for Tobacco:	So much for Missions:
So much for Dress:	So much for Bibles. .

Is the spending regulated by the comparative worth of the two articles?

Is the spending regulated by the comparative need of the world for the two articles?

Is the spending regulated by a necessity, or by a whim?

If we give to God that money now spent for the passions of dress or of appetite, we do double service; we cut off our sins, and help God's cause.

This doctrine of extreme simplicity in house and church building, and in bodily adorning, is very unpopular on earth; yet the earthly notions in the matter may be very unpopular in heaven. Does it please God to see millions perish, while we take his money to build him handsome houses, into which the very masses around us will not enter? Does it please him that we wear the same dress, and have the same signs with the multitude in the Vanity Fair; or shall we seem as from another country and busy on special work?

The work we do on souls, and the expense we are at in this respect, is doubtless pleasing to God. Though earthly travellers may care little for it, yet bands of angels will visit it, and God's eye will watch the work, and His hand lend guidance that all that is done may be fit for heaven's adorning.

The whole world is only God's workshop, and His workmen may not spend time in building nice houses. After the world is all converted, and all the poor are fed, then we may build splendid churches and put on our best robes; rather than the New Jerusalem will descend from above.

If any determinately cling to a luxurious life, it is a sign that the god of this world has blinded their eyes. Things

in this life seem near; eternity and its rewards seem far. Satan has seen the jewelry and garments of heaven, and thinks it a light thing to give men tinsel, if he can buy them off from such glories. Bowing to the power of earthly sceptres, men do not revere the tremendous majesty of the King of Kings.

Furnishings and equipage, or silks and rich dinners, will be the pride of no man in the dying, or the judgment day; but to have furnished the poor, to have helped the lame, clothed the naked, fed the hungry, to have blest the bodies and souls of the needy will be the comfort and the pride in those days.

What are the fashions of this world to a man with the immortal hope in him? He cares for no scoff of busy or idle fools. He has a larger experience. One who, as before his time, has peered into the wardrobe of heaven, is not in a perfect passion in respect to the last arrival from Paris. One who has gazed on, and tried to lift one of those heavenly crowns, does not care to spend money, which might feed the poor, for gems to make him weigh well with the world. Hear his story:—"I dreamed of viewing the earth from the far hills of Paradise. Brick blocks and towering mast could not be seen; only could be seen a cross and the Nazarene. The jingle of earthly coin was unheard there; only were heard the groans and prayers of a dying race."

"An expectant of eternity, and not an everlasting inhabitant of this wretched world" may look forward to Christ's luxuries, and let the magnetism of that world draw him off from vanity.

THOUGH it is denied you to build a splendid outward temple by which to draw the admiration of men; though you may be unable to gratify your tastes in the adornments of private life,—it is yet reserved for you to adorn the cause of God, and furnish souls for heaven.

We plead then for building the temple Charity, a nobler work than Solomon dreamed of,—a temple which we can never adorn too much, and which is now shamed by the poverty of our gifts.

This is a work in which we may be more generous than that kind king, who loaded robbers with gold, because he thought they were gods: we know whom we worship. He has a work for many helpers through many years.

In this work we may be more generous than heathen kings. One hundred and twenty seven kings built a hundred and twenty seven royal pillars in the temple of Diana. In the wide temple of our King of Kings, the royal servants may build each his pillar; some small, as if scarce rising from the earth; some reaching so far into the heavens that they seem to be let down thence. These pillars are built one stone at a time. Let, then, the wise, little by little, gather materials, with which to build up an Unselfish Life.

There is a very beautiful record of the use of the precious metals in one of the ancient religions of America. We read that the earliest Children of the Sun carried with them a wedge of gold, which as seed, sinking into the ground, brought forth golden grains. These were “tears wept by the Sun.” These were gathered, not for coining, but that the

rulers might adorn the temples of the Celestial Friend. The royal state was religious; the king's wealth was God's wealth. Enormous planks of silver, and a cement mingled with liquid gold were used in the beauteous building of their sacred places. In the gardens of Yucay were golden baths supplied by subterraneous silver channels. There was a fountain with a jet of gold; fish of gold and silver, birds of gold, and curious animals carved in gold seemed playing in the water at its base. These holy gardens were dug with silver spades. Gold and silver appeared in the forms of vegetable life. Golden corn, with silver leaves and silver tassels, and other plants of like skilful make adorned that soil. On every walk, to receive the flowers, were vases of silver, as tall as a man and twice the reach of his arms in girt. In this western Mecca were nearly twenty score of temples; one chapel for the rainbow, with its brilliant arch all radiant with many colored jewels; a chapel built to the stars; one built to the moon, adorned with polished silver, and a silver shield to reflect her beams; there was the temple of the Sun, girt without with a broad band of gold, and within, outshining all its gilding, was the gilded face of the sun, which glowed with the rising light of each new day till the light was reflected on every side by fine gold and gems, filling the place with a glory as of heaven.

This was gold in the service of idolatry, though the Children of the Sun knew it not. We know what we worship. Slowly and painfully, we will bring gold and silver to adorn the temples of our God, building up those CHARITIES, in which His Presence loves to dwell.

CHURCH DISCIPLINE.

COVETING and selfish spending are no less sins in the Church than out of it,—sins indeed allowed by God for the same reason that he permits sin in the world at all. If one reason may be that men grow strong fighting it, it is plain duty to fight the sin in the Church as well as out of it.

The second table of the law is as binding as the first. If one does not love men whom he has seen, how can he love the unseen Christ? Love to man is shown only by an Unselfish Life. Coveting is as much a crime as killing, and as the sin of murder is defined by Christ as being in a mental state, so coveting is also a crime though known by no overt acts.

The Bible is full against coveting as against a sin. "Take heed and beware" is the double warning. The word covetousness is classed with fornication, adultery, self abuse, drunkenness, idolatry, thieving, extortion. These names are huddled together as a doomed herd, too polluted to be dwelt on long enough to count them in a regular order. Paul takes them as he happens to find them; once thrusting the covetous man between a thief and a drunkard, again with the wicked and the malicious, again with the lovers of themselves and boasters, and again with a fornicator and an

idolater: these have the word "or" linking them, as if either of the sins would ruin a man.

Coveting is especially classed with idolatry, as if the place of business were looked to, prayed to, as some wandering Israelite might turn toward Jerusalem in his devotions. Enchantments are as much used to win the favor of gold, as to win the favor of images. Human faith is stronger in a strong box than in the gilded face of an idol. The baseness of idolatry is in the worship of a brute, or a low ideal as the representative of God; thus the covetous man dishonors the Deity, in steadfastly honoring the material, and from principle more than from passion, rejecting the spiritual. The deliberate choice of the whole mind is not only to tear God from his throne, but to put Mammon in his place. Is this worship, exercised within the visible Church, no sin? The sin lies in disobeying God's command to give to the needy.

Does Nabal ask, "Shall I take my bread, my water, my flesh and give it?"

St. Basil answers, "The shoes that you hoard till they rot, belong to the barefoot:"

A Proverbial Philosophy answers, "He that hath more than enough is a thief of the rights of his brother."

The Indian Philosophy answers, "Those who dress their meat but for themselves eat the bread of sin."

Is fornication or blasphemy any worse than withholding from God his due? If a minister should take money from charitable collections for his own use, he would be denounced as the basest of hypocrites. If God give church members

money to spend for him, and they refuse to do it, what will they say of themselves, they themselves being judges?

Judgment must begin at the house of God, before it go through the world. If any sin is to be dealt with, it must be that covetousness which is not so much as to be named among Christians. Though such an one be called a brother, no company is to be kept with him, — “with such an one no not to eat.” The Apostolic argument plainly is that God judges those without, but those within the Church are to be judged by the Church, and the wicked persons put away from among them. Now will the Church act thus? The whip and the bloody tooth should not be the first argument; the flocks should be led by the still waters; but if any will not be led, the gospel force is to drive them out of the flock. This is plain scriptural duty,—to discipline for a bad use of money, as for any of the foul sins it is classed with.

BUT discipline is the last work; faithful dealing goes before it. This, by right or wrong, is left with the pastor as the leader of the church. The responsibility is with the minister. Though the prophet’s adage is, “Like people, like priest;” and though the people love to have it so, when false words fall on their ears; and though God allows the spiritual man to be mad, as a punishment to a mad people,—yet the chief blame of mischief is ever thrown on those whose business it is to lead in right paths. If the leader go only to the edge of danger, the impetuous people run and drop over.

“From the least of them even to the greatest of them, every one is given to covetousness,” was spoken of Jewish clergymen.

Yea, they are greedy dogs which can never have enough: they all look their own way, every one for his gain from his quarter.

Who is there among you that would shut the doors for naught? Neither do ye kindle fire on mine altar for naught.

For there are many unruly, and vain talkers, and deceivers, whose mouths must be stopped; who subvert whole houses, teaching things, which they ought not, for filthy lucre's sake.

The index is of a ministry smooth in its doctrine, men pleasers; or, all correct in doctrine holding the truth in unrighteousness, very smooth in its application, avoiding those sins, which are rolled so sweetly under the tongue of some members of the communion that it would seem that the sins could be never dislodged, but by the most skilful cutting or tearing away of the tongue itself. Again and again it is written in the prophet, They have healed also the hurt of the daughter of my people slightly, saying, Peace! Peace! when there is no peace.

They have forsaken the right way, and are gone astray; following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.

Woe to the idol shepherd that leaveth the flock.

And through covetousness shall they, with feigned words, make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

In any application of these texts to the evangelical ministry of our times, it is to be noted that there is no class of men who live so simply and generously, and who in word and in deed so faithfully teach the Unselfish Life. If, in any quarter, there is any lack of close preaching on covetousness and luxurious living, it is from no lack of appreciating the power and the prevalence of the sin. Any easy preaching on the subject is from no lack of appreciating the need the world has that the Unselfish Life prevail, but it may rise from fear of offending those over whom ministers would still retain an influence. It is not that they love their means of living, or are dependent on their hearers, for they are men of wit to live; but they love the souls under them and are discreet about offending, lest their influence be lost. Yet when we consider the breadth and depth of covetousness, and the power of a prodigal life as it is in the world and in the Church, it is certain that the sins should receive frequent and thorough rebuke from the pulpit.

Without implying that there is too little of such preaching, it may yet be proper to consider the necessity of such faithfulness; and the method it may take; and the results likely to follow it.

So far as its necessity is concerned, the reform should be more preached and agitated than the work for the removal of Intemperance or Slavery, for once open the purse to God, and He will spend freely in putting down giant wrongs. Selfishness is the thing the pulpit aims to put down. If selfishness exhibits itself in its handling of property more than in any other shape, this is to receive the

chief blow from the pulpit. If a man pray and talk in meeting and is yet covetous or too spendful, God does not get his money. It becomes then a duty to preach to that man on giving to Christ more than on prayer and exhortation. This duty is the more important if we consider the difficulty of convicting a man of the misuse of money, and the man's dangerous state if he remain unconvicted of it.

It is noteworthy that ONE TWELFTH of all the recorded words of Christ have a direct bearing on the uses of wealth, and that in more than two thirds of the instances, he brings to bear the motives of REWARD and PUNISHMENT, as being the most likely to impress and rouse the mind.

While we plead for much preaching on this subject, we also claim that it be chiefly in the use of these divine motives,—hope and fear.

Human law largely uses the motives found in reward and punishment only because this law is founded on the conduct of the Governor of the universe. The divine constitution declares that,—

To give no reward to right doing is to disapprove:

To give no punishment to wrong doing is to approve.

God has married duty and pleasure, the cross and the crown; though temporally they seem divorced, yet their union is eternal.

The thirst is not satisfied by tasting the rock, but by that which springs from it. The reward is ever in the tough rock; we need only smite. To pray, to forgive, to fight sin are good deeds; but God asks us to do them for their reward. It is best for us that we do them. There is in-

deed a law of rectitude demanding our obedience: but that which is right gives the greatest joy through the whole of our being. The operating motive is, indeed, love to God, but love to God because he is lovable. We enjoy His society more than another's. While we run on His errands, we do not stop to think of the reward; but our faith assures us that it is coming: and were it and all hope of it lacking, the soul would fall away from that Treasurer of the universe. It would do this, simply because the constitution of our nature bids us do it. If we believe that God is, we must believe that he is the rewarder of those that diligently seek him.

Chillingworth's suggestion is,—“If God chooses to annex promises or threatenings to every precept, we should not try to prescribe better directions.”

Say what we will of the argument, as a matter of fact there is no way of waking a man to activity for Christ but by showing him that he is not safe where he is, and that the joy is greater in Christ than in sin. Those who may argue for the opposite, and state the matter to sinners, stripped of all threat or promise, fail to move them. The tendency is bad. Sadoc once suggested that men ought to act rightly with no thought of the reward, and from his excess of virtue sprang the Sadducees, denying all future rewards.

Baxter, making out a “Catalogue of seasonable good works for those who dare trust God with their riches,” urges men to “Take it as the happiest bargain they can make, remembering that there is no such security or advantage of money to be made in any way as in using it for God.” Abundant

quotations to the same point might be made in the early and the later church.

Note the bright and the black catalogue of blessings and cursings that God set before the Jews. The intense woes were answered by the "Amen" of the trembling people. The boundless blessings were answered by an "Amen" in the hearts of all the people. This principle of reward and punishment underlies the whole dispensation, as the grand bottom rock of motive. It incidentally appears all through the simple narrative or the profound argument. It would weary to quote, or refer. Only once read the Mosaic Law with special reference to this, and all doubt ceases as to the propriety of using such motives.

The motives for God's conduct are secret; but the motives by which he would guide us, belong to us forever.

The last words of the Old Testament give warning of a curse. The last words of the New Testament warn the world of the Lord's quick coming, and that his reward is with him.

No man may bless himself in his heart, saying "I shall have peace though I walk in the imagination of my own heart;" for the Lord will not spare him. Anger and jealousy shall smoke against that man; and all the curses written in the book shall be upon him; and the Lord shall blot out his name and separate him unto evil. Groping at the noon, that man shall become a proverb and an astonishment. The Lord will make his plagues wonderful. The pestilence, and extreme burning, and the sword, as eagles shall chase him. A nation of such men shall perish quickly from off

the dry and fruitless land. In hunger, thirst, and nakedness, and in want of all things, and under an iron yoke, they shall serve strangers.

But in keeping the commandments is great reward. If one will seek wisdom, he shall find in her left hand riches and honor, and she shall adorn his head with an ornament of grace, a crown of glory. When the stranger, the fatherless, and the widow eat and are satisfied within thy gates, then the Lord will bless thee in all the work of thy hands. Blessings shall overtake thee in city or field, in the fruit of the body, and the fruit of the land, in the rain, the grass, the corn, the wine, the oil, and the increase of kine and flocks. Thine enemies shall be smitten, fleeing seven ways. Length of days shall be to the man who cleaves to the Lord his life. It shall go well with such a generation.

OPENING the New Testament, the first warning is to flee the coming wrath,—a revelation of wrath against violent transgression, and against the neglectors of Christ. NEGLECT of Christ is crime. The force of the Bible curses is hurled on the negligent.

In preaching against a covetous or luxurious life, the chief force is to be spent on this point of neglect,—the simple letting alone of God's cause. It is not enough to make a profession of service,—“I go sir.” Such a man may “go” to count the money bags, or revel in the wine cellar, while the vineyard grows up to waste.

The christian virtues are divided, according to Adam Smith, into those of a positive sort; as, justice, whose neglect brings disgrace, and whose performance brings no special honor: and again, there are negative virtues; as, generosity,—whose neglect brings no disgrace, and whose performance brings special honor.

There appears to be a large class, whose religion is built only on the negative virtues. They look more to the fact that neglect is no disgrace, than to the honor that follows positive virtue. Because men do not rob and steal they are counted holy: and because they are not dealt with by the church for not giving of their substance, they pride themselves on “regular standing.” Those bishops of Ireland, who counted vast wealth to themselves and disbursed nothing, only neglecting to give, in the times of fearful famine, were yet “apostolic.” Those in regular standing ask grace over meats,—but were God daily to neglect them as they daily forget the poor, they would not live long to praise God’s bounty.

It is not always remembered that he who “passes by on the other side,” is no neighbor. To neglect a friend is the sign of ill will. The negative is as essential as the positive in making up the character of electricity or magnetism. That which absorbs all colors, and expresses none, is often itself called a color. The battalion of neglectors, under their black banner, are most efficient. The Deliverer of Italy writes,—“He who can seize an arm, and does not, is a traitor.” We gather from *Enchiridion*, “What thou

givest to the poor, thou securest from the thief: but what thou withholdest from his necessity, a thief possesses."

The scripture deals severely with the neglectors of good deeds. Meroz is bitterly cursed. Briers and thorns punish the meanness of Succoth and Penuel, simply because no bread was given to the faint yet pursuing warriors of Israel. It is a sad charge,—"Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry."

Job calls down a curse on himself, if he had seen any perish for want of clothing; a curse on himself, if the poor were not warmed with the fleece of his sheep.

Again it is written: If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold we knew it not; doth not He that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall he not render to every man according to his works?

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard.

He that hideth his eye from the poor shall have many a curse.

The sin of Dives was not his purple robe, but the fact that he neglected Lazarus, whom even the dogs befriended.

There is a curse on the unused talent; a curse on having no oil; a curse on the barren fig tree; a curse on keeping back part of the price.

To him that knoweth to do good and doeth it not, to him it is sin.

If a brother or a sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed, and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Neglect is prosecuted at God's bar. The Judgment Day will be a severe test.

For I was an hungered, and ye gave me no meat. I was thirsty and ye gave me no drink. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison and ye visited me not.

The wealth of the ages is not piled up in God's treasure house for those who do nothing.

The depth of the crime of neglecting Christ's cause needs to be powerfully set forth; for many men, who refuse charity to needy bodies or souls, think not that they may thus be refusing aid to that Lord who himself walks in disguise,—like the Christ Child in Germany, or as some earthly monarch may in disguise find out who are the loyal and who are his enemies. To save money by neglecting Christ's cause is as bad as selling Christ's cause for money. A Christ neglected is a Christ betrayed. While Christ fasted, would we have feasted? While He drank gall and hung naked upon the cross, would we have worn fine robes? Yet, to day, souls for whom Christ died are hungry; they spend nights in tears and cryings for relief. If while they drink

bitterness we sip pleasure, we would have done the same while Christ was dying.

Satan gains a great advantage while “our” Church keeps quiet, patiently waiting for the Angel of the Revelation to fly through the Heavens preaching the everlasting gospel. While we coolly sit by, smoking, or feasting, or counting our coin, an evil angel is ruining a soul in India,—a soul that has longed to know of Christ, but now perishes because we will not extend our help to him. It is a murderer’s voice, “Am I my brother’s keeper?” Letting God alone, and letting God’s men alone, make up the essence of our depravity.

Are we indifferent to that question, which absorbs all the universe, and which agitates the eternities? Is all hell in motion? Are the angels leaning over the battlements of heaven to see how men conduct themselves in the great defence? Is Christ moving? Will he fall foremost in the fight? Satan and the Savior are in the death grapple for the soul of man; yet the man sees no difficulty, no need of so much noise, is busy here and there, picks up shining pebbles and worships them, saying,—“I guess God will not care, I am only a neglecter of the fight.”

Does a man join the hosts of God? Does he as a true Crusader preach on the march, and by his march best preach? Or does he stand still as a guide post, with one dead hand pointing toward heaven, bearing large letters saying,—It is so distant! What “moral insanity” blinds the mad at heart while they live, and how soon do they go to the dead!

It is worthy of question, whether one twelfth of the church may not be counted with Judas, because of their neglect of guarding Christ's cause, if not by positive measures of betrayal. Four out of fifty, and eight for every hundred in our churches may perhaps be numbered as only professing friendship; tasting the red wine, before they spill the blood of the Innocent. The neglectors of Christ's cause do not evince their power in the time of prosperity, but in the hour of gloom, when extra funds are needed. Thus Christ was not taken when daily in the temple, but in the night. Yet depressions are as necessary as that the rising tide should at every wave run back almost to its place. A betrayal gives an impulse to the conquering cause. When Judas goes out, the Son of Man is straightway glorified. The means of Christ's torture is the chosen symbol of the risen Christ. Thus the neglectors of Christ's work may be the means of Christ's victory: but the doom follows the instruments till their habitation is made desolate, and none dwell in their tents, and their days are few, and it were better for them if they had not been; born for their neglect of God, their separation from God is made eternal, and the timbers of the house they had built are now the timbers for their torment.

Now against such crimes it is urgent that those knowing the terrors of the Lord should persuade men. In those years when the cause of Christ seems in special need, the band of betrayers, of neglectors is large, and may be found gathered under the voice of every preacher.

Not only is the argument of the curse to be used, but a free use may be made of the argument of the blessings that come to the faithful.

The Saviour's great sermon begins with rich blessings, giving comfort to the mourning; pointing the reviled children of Christ to a heavenly reward.

I will give you peace; my yoke is easy.

Those leaving earthly treasures shall have a hundred fold, and eternal life.

Christ commanded no young man to strip off his riches, without promising in the same sentence a treasure in heaven.

Christ endured the cross, despising the shame for the joy that was set before him. Christ knew the glory he would have with the Father. He knew the praises to the Lamb, with which the redeemed million would ever fill heaven.

Moses turned from Egypt's pleasant sins, and chose the affliction of Israel: for he had respect to the recompense of reward, esteeming the reproach of Christ greater riches than all the treasures of Egypt.

Men run that they may obtain. The eye lets into the soul the inspiration of the spoils.

In the Revelation, the address to each Church ends with a promise to him that overcometh.

The faithful unto death surely gain a crown of life.

Had we hope only in this life, we were most miserable; but if Heaven's day is near, the tossings of one painful

night are nothing. Every toiling moment is full of glory, for every toiling moment is full of that faith which ends in fruition. Will the pilgrim stop in the desert to build cities for trade, when the better country and the city with foundation is close in sight? Will an ambassador to heaven delay to gaze on the trinkets of earth? Will the voyager to the port of heaven stop to fish in the mouth of every creek by the shore?

We are now blessed through *media*; the promise is that soon the weight of blessedness will come direct on the soul. Christ stimulates us by high hope, and promise of a City founded on precious stones, walled and paved with polished gold, where the nations of the saved, no more plagued by the unjust, enter at the ever open gates of pearl, and walk by streams of life, and eat the fruits of life, and pluck life giving leaves which they bear to unblessed worlds; or climb green or jagged mountains, high as the whole breadth of the city, and far up those shadowless sides, rising in no light of the sun, find that architecture and that glory, which hints of the perpetual presence of the Lamb as the perpetual Temple of his people; and there in the ceaseless day they raise triumphant songs, sit on thrones, drink the wine of God, eat the marriage feast, and are united to the Creator, the Redeemer.

Whatever may be the presentation of this argument of reward, one doubt comes again and again from many pious people, namely;—Though it is proper to appeal to men to give money on the ground of the punishments of God to neglectors, is it right to appeal to men on the ground of re-

ward to generous givers? Is not the motive so liable to abuse as to vitiate its worth?

No man avoids reading the Bible or praying, from fear of doing it from a wrong motive, though he acknowledge that his only motive is to escape evil and to get good from so doing. No man then may avoid giving charity from fear of a wrong motive, though he acknowledge that his motive be to avert mischief or get good from so doing. It is right to expect temporal and spiritual blessings from one as from the other. As a means of grace, alms giving is one of the great powers, and in all religions ranks high as the holiest devotion. Ought we to pray to God from pure love and with no hope of a blessing? We do not scruple to exhort to prayer, though it be seeking good for self; rather we urge this as the reason men should pray. Ought we then to give alms from "pure love to being," with no hope of a blessing? It is the height of faith to believe that God will do as he says he will. If it is not in itself displeasing to God for one man to do business with another, and gain interest or increase of wealth, surely it cannot be displeasing to God for a man to do business with Him and gain money by it, if that money is to be used for Christ. God is one of the firm and as the better financier of the two will furnish the funds to do the business with; and if the human factor spends money for the firm to day shall he expect that to morrow he will have none to spend? When the morrow comes, he is to expect money enough for that day, not enough for years to come, but a daily allowance; and as the business increases on his hands, he is to expect every day an increase of his ability to

✓ do good. Those who say that we should give our charities expecting not to receive again, altogether mistake the nature of giving to God. The giver is in the relation of a partner in the same business with God,—gets his funds of Him, and spends for Him, and may therefore rightfully expect more, and plead the promises God has given him that he shall have more. To give to God for the sake of getting a return to use for selfish ends is not done. Selfishness does not have that faith.

The fear God's people have of urging this motive of reward is wrongly based, namely, on the idea that the reward is to be used for self, that is, we give to day that to morrow we may have more and use that for ourselves; which would be using God's charity and promise to promote sin. One may well hesitate about urging such conduct. But God gives no promise or reward to such conduct. The promise and reward are ever to those whose whole lives are busy in almsgiving. Give to day, and God will give you double to morrow, not for yourself but for you to give again. God gives every man board and clothes; and if one will bestow his gains on the needy, God will give him greater gains. It is practically safe to urge the motive in this shape. To gain and use cash thus is the only legitimate way of doing business. This alone is a practical faith, a holy life, living as a steward of God. Without this, it is impossible to please God. This implies Christian character. It is the essence of our religion, the living out of our religion. By this faith in Christ a man believes in the future rewards as real and abounding, and does business with the eternal world;

a more splendid and wealthy commerce than any Royal trade, or the spoils of distant seas.

Reading the commercial language of Paul we find him to be the master merchant of the world ; his gains are in souls, and at death he gains Christ, the eternal God, as his wealth and portion forever.

His advice to rich men is, That they be rich in good works, ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

This is the Pauline style of preaching on this subject.

THESE things of the spirit are foolishness to the natural man, neither can he know them till they are spiritually discerned. Will men seek the light? Men's intellects are, through preaching, to be stirred up to a better appreciation of spiritual rewards.

Men do not realize the glory of the earth, the powers of the natural, the possibilities of greatness which may rise from the estate we now have ; we lie sleeping with not a dream of the secret powers which surround us. We are like tropic insects flitting amid gorgeous scenes, and hovering over an ability in nature, which we cannot even conceive of ; how then can we aspire to find out heavenly things? We do not see how things beyond our experience are possible. We therefore treat the unseen as a preacher's myth. It is difficult then, to bring men, even in coldly calculating their

chances for physical wealth to give any credit to the account of a world which surpasses the garden of Yucay, the fables of Aladdin or bank or railroad stock as much as angelic character rises above the spirit of the "bears on 'change." Though men admit that God has, all incidentally and gratuitously, thrown out a world of beauty for the worm humanity to sport in, they yet cannot see how God can surpass this world's glory when He shall lay out to bless his high angels, or please His own eye with kindling new flowers in the waste of the universe.

Failing to know the material heaven, how then can such men be brought to love and work for those spiritual treasures which are hinted of in the types of heaven? As we are told that our ideas of God may reach only to the reality of the glory and happiness which may dwell in the least angel, so our fondest present conceptions of the spiritual blessings afforded by that life may be only on a level with the reality of blessing which will be conferred by the mere physical glories there.

If then, one cannot stop in the press of his business, even so much as to believe in the solid inventories of that Store House, how can he be brought to think on the higher riches of the Infinite? It is a fair question, How can blind men be brought to see the unseen? It is a question which lies all along our whole religious effort.

The answer is that by the foolishness of preaching and by the power of God the eyes may be opened. The preaching to a covetous generation is to be convictive of blindness; showing that there are dangers before men's eyes which they


cannot see. These motives of blessing and of cursing will succeed if any will. These levers once fixed under the masses will lift them into a more sublime life. Seeking profit, men care chiefly for reward; avoiding loss, men care chiefly to avoid punishment. If they know that God can tear him down to day, or build him up to morrow, these facts will affect the covetous soul, and prepare him to appreciate the retributions of the future world; the wealth that is above the earth, and the sorrows that are deeper than poverty. Deep night would all fail, and the powers of darkness take their foul flight, if the streaming lights of heaven, and the lurid glare of hell might once shine into the windows of the soul. The thundering of God's present wrath, the powers of the world to come, if brought to bear, may break up coveting, as some earthquake shaking a glass house.

Let men once realize that since the beginning, the passion for wealth in its best success is only vanity, vexation, wrath, ruin, hell; and that to do business with God, for God, is certain and solid success, full of peace, good growth and heaven; let men once hear the praises of the saints and the lamentations of the lost, and they will not scrape up shining heaps to increase their own weight of woe, but will pile up gold as a lively sacrifice to the God of the eternal reward.

Baxter directs to write on the shop walls,—

“I must be in heaven or hell forever.”

Let this Fear, this Hope, swing from the pulpit till men are moved. Doctor South declares that “Hope and Fear are the two great handles by which the will of man is to



be taken hold of, when we would either draw it to duty or draw it off from sin." We are not to take back the incitements to duty, but apply them with power.

There need be no trouble about this preaching if it be in kindness, as one would kindly give a medicine to save from death. The patient's love will rise when his health rises. The teaching is to be not as from man, but from God. The doctrine is that the criminal is an unfit judge. Self is a partial, an interested party; and it is God who promises fearful punishments or blessed rewards. No one was ever brought into the kingdom of God by a man's scolding or complaining; but many men have been startled from the sleep of sin by the voice of God's threatenings though uttered by a man, and then have come into the kingdom at the kindly voice of God's promise uttered through the weakest of men. It is doubtless better for preachers to pray than to complain; to tell what God says, and not tell that savagely.

Covetousness should be preached against more than Slavery or Intemperance. Some men will not preach on either of these sins, for fear of rousing the old Adam in some so-called children of the Second Adam; or for fear that by the straight preaching, men may rise and boil wrathfully, and lay the agitation upon the minister, saying,—“Hast thou found me, O mine enemy? and art thou he that troublest Israel?”

But if these men cannot be charged with coveting before one congregation, how will they stand in the Judgment Day? Are men mad, saying,—there is one false charge on them; they will prosecute for libel, and get revenge, even if they

have to build another meeting house ; yet these same Christian men lie quietly every day while twelve hundred million men falsely charge God, and they, though recorded as God's children, will not pay one cent to teach them better !

Though Chief Priests and Pharisees perceive that the speech is against them, and seek to lay hands on the faithful minister, yet the multitude will save him. The masses love and protect such a man, and the masses turn and rend him who is unfaithful to the common instinct and the common religion ; and the God of the common people deals with the unfaithful, requiring blood of him who saw the coming sword and blew not the trumpet.



CONSTITUTION OF THE CHURCH.



THE root of Christian manliness is self denial. If selfishness is sin, then the denial of self is the giving up of sin. This is no matter of sorrow, but the first step of joy. One becomes willing to have no will of his own, to be made nothing of, if it please God and is for the good of men. The only question is, Lord what shall I do? Not my will, but thine be done. The God of Love and of Humanity reigns in the will as on a throne. In this giving up the will to God, and to the Unselfish Life, a man gives up his time, talents, property, and all that is subject to his will. As he has no will of his own, and this is his daily prayer; so he has no property of his own, and this too is his daily prayer: "Not mine, but thine." If one gives up his will,—the greater, he cannot keep his property,—the less. If one keeps his property, it is certain that he has not given up his will.

There can be no work done in a soul, so long as it is the common receptacle of every piece of furniture, or dress, or of sheep, oxen, and land titles, which Satan may chance to crowd into its ever open doors. The merchandise must be scourged out; the den of thieves become a house of prayer, before the soul is fit for the use of Christ and Humanity.

Read God's Law Book. Law and Gospel are full of charity.

A poor man comes to ask money, just before the Year of Release, in which the debt cannot be collected.

Beware, that there be not a thought in thy wicked heart, saying, the seventh year, the year of Release is at hand, and thine eye be evil against thy poor brother, and thou givest him nought. Thou shalt surely give him, and thine heart shall not be grieved when thou givest him; because that for this thing, the Lord thy God shall bless thee in all thy works, and in all that thou puttest thy hand unto, for the poor shall never cease out of the land: therefore I command thee saying, Thou shalt open thine hand wide unto thy brother, to thy poor, to thy needy in thy land.

And if thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner, that he may live with thee.

Give a portion to seven, also to eight, for thou knowest not what evil shall be upon the earth.

Whatsoever thy hand findeth to do, that do with thy might; that is, according to the Chaldee paraphrase, "Do all thou canst, according to thy utmost ability, in alms and charity."

Say not unto thy neighbor, Go, and come again, tomorrow I will give, when thou hast it by thee.

The Son of Sirach writes, Make not the needy eyes to wait long. Add not more trouble to a heart that is vexed, and defer not to give to him that is needy.

Let it not grieve thee to bow down thine eye to the poor.

In the announcement of the new kingdom of good will to men, the Son commands, "Give to him that asketh of

thee, and of him that would borrow of thee turn not thou away.

Consider the ravens ; sit down and think of God's feeding them, think till you learn the lesson of content and of faith.

Consider the lilies, O ye of little faith ! Seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind ; Rather seek ye the kingdom of God. Sell that ye have, and give alms.

Physical and spiritual blessing to the world can come only through the Gospel of Christ: therefore the command is given by Him, who has all power in heaven and in earth, and is able to insist on obedience,—“Go, preach.” Obedience is the only test of love ; the command is to preach not only at home, but the field is the world, and the disciple is to do all he can to send the word abroad. Nearly every man can furnish the means of keeping one native helper at work in heathen lands. Twenty five cents a year, two hours work a year, for missions is not fulfilling Christ's word. This is no obedience ; this is no love. If Christ's primitive disciples had staid in Jerusalem, hired Peter to preach to them, formed a mission Society, given Paul a trifle to go abroad,—this would have been no obedience to Christ. Our hope in missions comes from the fulfilment of this command in the Constitution of the Church.

Mercy has always been reckoned the “Queen of the virtues.” Even a heathen says “What I have, is so mine that it is every man's.”

How much more then will the Scripture make this the

test of religion. Therefore God writes that it is an acceptable fast, to help the poor, the hungry, the naked. The justice, mercy, and humble walk, required in the phrase of the prophet, is repeated in Christ's summary of the law, namely,—judgment, mercy, faith; mercy filling the middle ground, as the body; justice, is to help mercy; and mercy is the work which proves the life of faith. Pure religion and undefiled is to visit those in affliction, and thus keep unspotted from the world. This is the new commandment. This love found in the deed, as on the tongue, is the proof which assures our hearts before God. Love is the fulfilling of the law. The abundance of one, is to supply the wants of another, thus supporting the weak; distributing to the necessities of the saints,—doing it with simplicity, that is, liberality. It is a debt owed, that the eye be not on one's own things. Charity seeketh not her own. A man is to seek not his own, but another's wealth.

Let every man labor, working with his hands the thing that is good, that he may have to give to him that needeth.

The Bible urges mercy, and its modifications,—and what grace is not related to it?—more than all other virtues. Notice on the other hand the remarkable silence of the Scripture, that there are no exhortations, saying,—Be thou grasping; By no means give aught to thy neighbor; Blessed is the Usurer. We have no report of heaven as a place for money changing. The gold of heaven is uncoined.

THE scripture rule of giving is definite. It is not left to discretion, nor to the lack of faith. It is measured by the very passion which would hinder the giving; as if it were written, just in the proportion you would take and keep, in that proportion give.

It is a royal law, LOVE THY NEIGHBOR AS THYSELF; love him not better than thyself, but just as much, no more, but as much. It is a Golden Rule: Do unto others as you would that they should do unto you; just as you would want help, if you were in their case, that is, a fair division. If you, now so mean and grasping, were as needy as those who claim your aid, you would not be satisfied with one item less than one half as much as you now own.

Such was John's preaching: "He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise." Not tear off a sleeve, or rag of one coat, but give him half the two coats, and half of your food!

This Rule is not written,—In giving, do to others as others would have you do,—else, you might be subjected to demands above your ability, and especially might be made the minister to sin; as the drunkard would have you give him money with which to feed his passion. The Rule is,—Do to others as you, according to your careful reckoning, would have others do to you, were you in the needy circumstances that now ask relief of you. You are then to think before you give. Your present thought is, If I become a drunkard,

let money be kept from me; you therefore deal with that begging drunkard as you would have him deal with you. But if you would like cash for drink, you are equally bound to help him. There is then in this Rule no need or chance of abuse. God's Rule requires no wrong. It is safe and practicable.

If a man demands bread of you, you are to consider, Is he idle? Your conscience may commend or condemn your giving to him, just in proportion to your own idleness. If you love idleness and would eat the bread of indolence, your Golden Rule will be to feed the idle, and give him as much as you in his case would demand. If you would eat the bread of toil, you may justly urge him to do the same. Do to him as you would have him do to you with your habits were you in his case. If you are modest in your desires for goods and luxuries, your judgment will say, that the necessities of life are all, you, in any case, would ask for; therefore all the Golden Rule bids you give. But if you are grasping in your desires, or dote on pleasures, and can fairly judge that were you in his case, and he in yours, you would want a large bounty, you are bound by that Golden Rule to give him largely. Thus this Rule may temper your appetite, cut up your covetousness, and make it more blessed for you to give than for the poor to receive.

The poorest man has ability. If a child or friend is sick, he does not stop the cure because of the cost. If he gets into debt, or sells the farm, the child is yet worth more than lands. So, were he very nearly related to any missionary work, he would not suffer it to live unhealthily, for it is

worth more than many lands; and the rule of his giving is to be this Golden Rule.

Were you a captive in a heathen land, you would ask, that your friends raise a ransom. If your son were sick or a captive, you, poor or rich, would find the ransom. As you would that others should do for you, or for yours, so the Rule demands that you raise great sums of money to deliver those now moaning in the bondage of idolatry.

In India a hundred and eighty thousand souls, in one place, have one for their teacher, even Satan; while one minister of Christ is his only human adversary. It is as if you were dwelling amid a community of that number of idolaters in the heart of a Christian land; yet these Christians would send only one teacher, furnishing no good society, no schools, no Sabbath, no Bible. If you were dwelling in want, and mental darkness, and were then condemned by God for sin, and were then to see these Christians going to heaven in ease, you would say, they obeyed not the Golden Rule, and have no right to heaven! You would not only desire them to just double their force, namely, send two missionaries to the one hundred and eighty thousand, but you would not cease to demand great sacrifices from Christians, till you were as well provided with the gospel as themselves; and if they did not study into your case, and give liberally you would cast them out of the Christian list, and let them be to you as publicans and themselves heathen, to whom you would like to preach a few sermons on a self denying Gospel.

By this Golden Rule, your duty in missions is, to find

out the state of the heathen and give as liberally as you would want to have given to you were you in their case.

Among the Turks are a body of missionaries, whose proportion to the population is as if four ministers of Christ were to occupy all the United States. If all our ministers, except four, were to go to Turkey, and there were no more probability of a new ministry rising up here than now in Turkey, soon the relative moral status of the two nations might be almost literally exchanged. With our lost nationality we should pray Turkey to bless us. The Golden Rule, then, suggests that we help Turkey to that glorious force of character which may be waiting for her under the Christ we may speedily make known. Yet for a moment, allow that our glory were in decay and we were seeking Christ our life. The Turks send four missionaries to us, and a number of missionaries to our blacks, as we have sent missionaries to their Armenian servants. Yearly, some sixty of our black young men in their poverty walk fifty or two hundred miles to the school that the Turks have kindly established for educating native ministers; they beg to be received, but are obliged to turn back again because wealthy Turks do not send on money enough to pay their board and lodging. Thousands of our people long for the Gospel, yet the Turks sleep and smoke while we perish. Surely we should say, "They are yet a Christless people." The Golden Rule, to day, bids us do for the Turks, as we would have them do for us.

Take another case. Select some of our best citizens, the solid conservative element in our States, crowd them naked

into a slave ship and set them to toiling in Africa, under circumstances impossible to escape; they would grow "stupid as negroes," and those dainty women, who wept over "Dred" and "Uncle Tom," would now bend under fearful burdens through long journeys, treated according to their new name—"cattle." Would these unfortunate conservatives pray that bank stock, and fair jeweled fingers might lift the burdens from their wives and their daughters? Yet, unenslaved save by the Golden Rule of Christ, these same men permitted six noble sons of Africa to slip from the mission school and the preaching of Christ, and drop again into the heathen darkness, because fifteen dollars for each—money enough to pay their yearly board, could not be raised in all America!

The Golden Rule is to do for Africans as we would have done for us were we in the same case.

If we love our neighbors as ourselves, we shall do as much for them as for ourselves. If preaching is good for us, we ought to raise as much to send the ministry to our fainting brothers across the globe. Then we may begin to think that we have charity and, if we love not these unseen brothers how can we love an unseen Father?

It can be easily seen that an attention to this Golden Rule by all men would soon bring in the Golden Age. Fulfilling this Royal law, would make all men Kings. Coveting and its catalogue of crime, and its clanking chain of curses would be taken away; Christ and his kingdom would crown the earth.

The Golden Rule as a law of beauty stamps the Bible as

divine. The Author knew what would make a perfect world.

By what authority is this Rule urged on men?

The Sinaic table proclaims this law; Christ twice repeats it; Paul twice declares it; James urges it; all repeat the same words,—*LOVE THY NEIGHBOR AS THYSELF*. It is backed up by the authority which puts forth the first table of the law. Is it duty literally to love God with all the heart, and with all the soul, and with all the mind, and with all the strength? The Giver of the same Law puts forth the second table, like unto the first, and equal to it in the fullness of its claim. It becomes the test of love demanded under the first table. An unquestioning obedience is the proof of love. If Christ requires obedience to the first half of the law, he requires obedience to the second half, the completion of the law. The one is to be as literally fulfilled as the other.

If we dare take God's goods for our use, we cheat the poor, and cheat God also; we break both tables of the law, the love to God, and love to our neighbor.

Every word in the Bible is weighed; there is a curse on him who shall dare shift one word.

This Golden Rule is a part of the Constitution of the Church. It contains the promise of all needed good to the needy race. When its power is evoked, we may hope for the most powerful missionary life.

Incidentally, we find here the true definition of covetousness. It is not "inordinate desire," for no man admits his desire to be inordinate, and he has no standard which will condemn him. Nor yet is it a "passion for more property

for selfish ends." A passion for more property for one's own use is no more covetousness than the keeping of what one already has for his own use. God's Golden Rule is this: "Love thy neighbor as thyself;" the NEGLECT of this Unselfish Life, in matters of property, is covetousness. Under this definition, the love of fine clothes is as much a crime as the love of gold. The diverting of property from the good of the whole race of man, and turning it into the channels of business, or luxury, chiefly for one's own advantage, is the Brazen Rule of the devil. It is covetousness.

A FURTHER article in the Constitution of the Church, is embodied in the life and words of Christ, namely, the Common Brotherhood of man.

The beauties of friendship are praised, yet the love of all men is better.

Love of country is praised, yet the love of the whole world is better.

The Mosaic Law calls the Hebrews brothers.

The spirit of Christ seeks to establish a common brotherhood; to establish the use of the plural number in prayer to one Father. Christ's love took in nothing less than a world, else we had perished. There was nothing puny in Christ. He was not afraid of so great a work. No narrow unbelief lodged in his soul. He was ready to sacrifice in the great struggle to win a whole race back to God and the hope of eternal joy.

A common theory of life is, "I will make myself and my family easy in the world; it is all I have to do." Now the spirit of Christ is, to make his family happy as possible. The Christian then is to make his family happy as possible. His family is broad as that of Christ, broad as the world. He belongs to the House of Humanity. Here belongs that famous passage,—

But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

If there is one heathen in your family you are bound to teach that one, even though it cost you something and you have to wear a poorer coat. Will you strut about with finery, while your child is bowing to an idol because you will not give him a Bible to teach him better? So if there are seventeen heathen in your town, or twelve hundred million in the world, by this Law of Christ you must help them all as much as you can, giving to these as you would to your brother; for it is Christ's word that men are brothers. If a brother is in need you do not have to stop to be teased to help him; you seek out his needs, and share the last crumb with him.

The root of all right doing, of love to man is in the love to Christ; loving men because Christ loves them. No rule is necessary to force the heart of love to do all it can for Christ and Christ's men. All rules fail to operate for a moment on that heart where no love is; while years of service seem as a few days to one bound by love. When love of the Common Brotherhood prevails, missions will prosper.

THIS is the test. The man who has a thing he cannot give to Christ and his fellow men is not a renewed man. If one never can see duty, when it is duty to give, he is not a new man; he is still blind, and needs Christ's healing.

In the new life the struggle is all over; body, soul, and property, once used for self, now go for God's use; Mammon the great leader, who stood all alone over against God, is defeated; the words "self" and "own," are terrible as the watchwords of Satan; the affections are set on things above; the members on the earth are mortified; the affairs of this life cannot entangle; as a pilgrim, the christian's only use for money is for necessities and charity; the resolution is to call nothing mine but God; all glory is in the daily cross of Christ, by which the disciple is crucified unto the world. Whosoever forsaketh not all he hath cannot be a disciple. He either denies God, or he denies all else. Loving God and loving all mankind, he "hates his father and near friends and his own life," and cares to give only this exposition of these texts of stumbling; namely, They do not mean,—Be stingy and hug all your possessions. The giving of goods to day is only one incident in his perpetual payment to God, as though the debt were larger than he might pay. Nightly, as he calls on his soul "How much owest thou unto thy Lord?" he repeats the words of Salavian:—

"A man is not bound to give away all his goods, unless, peradventure, he owes all to God; a man is not bound to part with all his estate, that is, unless his sins be greater

than his estate ; and he need not part with it all, unless pardon be more precious to him than his money, and unless heaven be worth it all, and unless he knows justly how much less will do it. If he does, let him try his skill and pay just so much and no more than he owes to God : but if he does not know, let him be sure to do enough."

The very nature of christian submission, the teaching of the scriptures as to living and what is the essence of religion, the exact Golden Rule of beneficence, and Christ's idea of the brotherhood of man give vigor to the Constitution of the Church, and lead us to expect that under this Constitution will spring up a power that shall renew the world, cutting off covetousness and luxurious living,—the roots of evil,—and bringing in the Unselfish Life. If so vast good has already risen from the partial development of the benevolent principles on which the church is founded, what results may we anticipate when we see how thoroughly missionary is the root and fiber of Christianity.

All help to perishing humanity must come through the Church. The blind are not expected to lead the blind. Who have the poor always with them ? When bodies suffer minds are dark, and souls die, who comes to the rescue ? The child of Christ, the partaker of the free gift, the heir of heaven, the pilgrim, the stranger, the bearer of the Cross, the follower of the Meek and Lowly is God's appointed visitor to the hungry, the naked, the sick, the imprisoned. He was appointed to "remember the forgotten."

The church comes to the torrid world, refreshing as an Amazon. Christian charities fly over the earth, as birds

sing over the bitter sea, or perfumed winds sweep the desert. Christian ideas are bent above the heathen night, bright as the firmament; cheering their gloom, inviting their study and promising joy to those souls that shall mount forever.

This work of the church is its only work. Every son of Christ will adopt the armorial seal of the Genevan Reformer, holding out to God a hand with a flaming heart. The old christian medal, representing a bullock between a plow and an altar, "Ready for either,"—should be recast and worn by every son of Christ. To give away what one does not need is no virtue. The cutting off of luxury is not charity. The cutting must be to the quick. Profound self-denial is the profound watchword. If one will live in Christ, he cannot measure himself, his motives and actions with the great mass of the world, for he stands above the world as a King; his only business is to deny himself in the cause of the Only One and his fallen.

What is it to live? It is to deny self. An Unselfish Life is the only real life. The suffering Pascal says, We must look on life as a sacrifice, and the accidents of life as of no account to the Christian only as they help or hinder that sacrifice. Thomas a Kempis with his scourge urges that self denial is the basis of spiritual perfection. Richter teaches that every healthy and eminent faculty is augmented in power through self denial; and that in self renunciation alone can the entrance upon real life be said to begin.

Saurin declares that The whole system of Christianity tends to Charity; the doctrines to charity; the duties to

charity; the promises to charity; the ordinances, which assemble us in one house as members of one family, where we eat at one table as children of one Father,—all tend to establish the domain of charity.

By this outworking of Christianity the dead world will, at last, wake and work. There is a great power in a clean life. More precious than rubies are the wise words dropped from the Golden Mouth:—

What was it then, you say, which made the Apostles so great? I answer that they contemned money; that they trampled on vain glory; that they renounced the world. If one gave thee the choice of turning all grass into gold, or of being able to despise all gold as grass, wouldst thou not choose the last? And rightly, for by this last thou wouldst most effectually draw men to the truth.”

DOING BUSINESS FOR GOD.



THE application to practical life of the ideas embodied in the Constitution of the Church will result in killing covetousness and prodigality, and induce Christian men to do BUSINESS FOR GOD.

This practical faith at first attacks its old enemy. That zeal which would once crucify Christ for a little silver, now for a great Christ turns to crucify the lust for a little silver. It is a lust worthy of death. Count its failures to help you; its lagging steps when you would use that silver for Christ. Accuse it of haste in elaborating hinderances on that way to Christ. Prefer, as the chief charge, that this coveting has not only slain your poor brothers, but has dislodged God from the soul, has aspired to be your god, has done many wondrous works which bids you be not slow in convicting it.

Crucify the passion. Hunt it as an infant; taunt it through life; allow it no home; some night, take it; arraign it; crown it with thorns; spit upon it; let your most royal purpose condemn it; nail it up in thievish company; spear it, till the strength is gone; lay it away in a decent burial, and watch the grave lest vagrant desires rise and steal it away.

It is only by slaying this lust that the soul is prepared to do business for God. The hands of charity slay the lust.

All things may become not only clean but a means of

grace when you give alms of such things as you have. The swellings of this Jordan may not only drive out the greedy lions of covetousness, but may clothe the valley with a living green. The purging agreement of Zaccheus to give half his goods to the poor, and to pay back four fold to those defrauded, was his first step toward an eternal weight of glory. The acceptable counsel of God is, to break off iniquities by shewing mercy to the poor, and thus lengthen tranquility.

Those regulations, which only check the current of covetousness, really spread it; then permit it to rise till it overleaps or breaks down the barrier and in a heavier stream boils and rages to carry more gigantic mills of mischief. To only hinder the passion is to increase it. One must dry up the fountain. Only a consuming passion for charity can accomplish it. "The expulsive power of a new affection" must work in the soul. Christ does not ask us to give up our wealth or business ability, but to use it for Him. Love for the Saviour must impel to take up the cross and follow in His ways of freegiving. Dagon will not fall till the ark of the living God be brought into the heart. The shackles will not fall till, as threads of tow, they have smelled the fire of God's altar. The Creator is well able to break up the strata of our selfishness, and strike the streams which shall heal many nations. It is in God's hands to raise an arch of benevolence, which shall consecrate all our commerce, as some colossal sentinel guarding our harbors, receiving sacrifice, and bestowing blessings. Then the old plunder gathered of covetousness will serve God, as Egyptian gold built God's ark and the glory of the tabernacle. Or, as Boniface cut

down an oak sacred to Thor, so that branching wealth, which has long waved for Mammon shall be cut for God's use.

We cannot know that coveting is thoroughly dead till we find that no human anger rises in us against any who wrong us pecuniarily. If coveting is dead, our only feeling is that of a righteous indignation for a wrong done God, to whom alone belongs any thought of vengeance.

The riches of this world hang loosely on such a man. He is ready to shake them off. Benevolence becomes the habit of the mind; while grasping is only a passionate act to be wept over. The every day acts tend to God's glory, as the steps on a journey all lead onward though the mind be incidentally on many things. It is no indolent spirit that will serve Mammon or God. It is a wide awake spirit, a passion to be rich or to have heaven's riches.

We read that the god of Riches runs swiftly when sent by the powers of Hell, but limps when on the errands of Heaven. To get money for benevolent uses demands all the vigor of business, a persistent accumulating force as that of the miser piling dollar on dollar. Charity becomes not an incidental affair, but the one business till the end of life. As Satan goes up and down seeking whom he may devour, the Christian is walking up and down as busily to bind up those bitten by Satan. This requires "that holy covetousness which is the truest charity," a pinching to just the extent which shall best promote health and the most healthy influence. Then a man will be zealous of good works as if created for them. He will be burdened with care in doing

good. He will be eager for an object of charity as for a bargain. Then an aged man will go up or down a hill as quickly to relieve the needy as to find a bit of gold. He will be as earnest to give as those in want are to take. He will be no more impatient of calls for charity, than Christ is impatient of perpetual prayers; and to him no music will be so sweet as the voice of the suppliants for mercy. If one may thus once get the upperhand of covetousness, it is fair to take thorough vengeance upon it for its long tyranny. The riches must be torn from their rusting place in the heart. But while riches are removed from the heart, it is not best that the hand be far from riches. The hand should rather become the channel through which Riches may pass, though they may not there abide.

There is no need to scorn the world- The wealth which is dragged as a dead burden may spring into life and prove a goodly companion. Blessedness is locked up in the useless gold; as treasure or beauteous caves or springs of health are shut up in a rugged mountain. The gods of the ancients were sometimes made slaves and built city walls, cleaned stables, drained marshes and killed off monsters. Gold the modern god may also be turned to powerful use in purifying the world. Bacon, and a heathen philosopher long before him, says, Though riches are the baggage (*impedimenta*) of virtue, hindering the march and disturbing the victory, yet the baggage cannot be spared nor left behind. It is the use of wealth which determines whether we shall say we have much "goods" or much "bads. They are "goods" only when used for good ends.

My Lord Bacon teaches that those are the best riches which thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly.

The Arab teaches that to abstain from coveting is to be rich.

The Roman teaches that to be rich is not to possess much but to use much.

Misused gold is not wealth; usefulness is the test. Use makes wealth. Iron may thus be good as gold, and in the eye of the savage is better, for it is of more apparent use. Beads and shells, or a little uncertain something wrapped up in a bit of skin, or a piece of soap may be used. Hides, corn, salt, and dried fish are added to the list of barbarian currency. Use is the test. The mine must be open, must show itself, must give. It is no wealth if it be rich only to itself. Does a diamond in its dark bed gloat on its brilliancy? There is no light and no wealth if no imparting to others. Use makes wealth.

The most substantial wealth is a use not found in cash, but in giving the heart, using the whole energy of the life in the tremendous enterprises of God. A generous heart, a useful purpose is wealth; seeking to give is wealth. An intent, a stretching out, compassing land and sea for an object of charity,—this is wealth. Through our early wilderness, threading the tangled forest, facing hardship and death itself, with a body whose failing strength was aided by the strong passion of his soul, De Soto passed, so wrapped in his desire, that the rocks, woods, and streams echoed only gold, gold, gold. So rushes the true soul enamored of true wealth,

chasing swift through the streets of poverty and disease, through the acres of old Father Satan and his Son Death.

“He is a rich man in whom the people are rich; he is a poor man in whom the people are poor.” Head or hand in use are wealth, and thus the poor may be rich. Power with God is wealth, and the praying man is rich by faith, having nothing yet possessing all things, and able to say, “Silver and gold have I none, but such as I have give I unto thee.” The healing virtue may be worn under threadbare clothes. If there be a willing mind it is accepted according to what a man hath. The will is a deed in the account of our Master. Those counted poor in earthly tax lists may enrich many and be millionaires in the inventory of heaven.

Use is wealth; the best use is the best wealth; and the best use is for God and humanity. The best wealth is not found in gold. The best wealth gold can offer is found in Doing Business for God.

One must believe in the real presence of God, then must have a speaking acquaintance with him, that is, pray, and read the Bible—God’s letter and book of rules,—and recognize the voices of Providence. The man modestly goes into the business God has already set up. He then respects the customs of the house; trusts God’s honest methods, and mysterious adventures; does not fear desperate enterprises. In pursuance of the legitimate business the man has a claim upon the power of Omnipotence, the wisdom of the Infinite, the purse of the Treasurer of the Universe.

He that does business for God has no right to take the funds furnished and apply them to other uses, but as God’s

agent or steward is to pay out and collect in as God pleases. A servant has no right to take the tools he should work with and sell them for his private advantage. An executor has no right to take for himself what is given into his charge for widows and orphans. If a man has entrusted to him a thousand dollars, is very grateful for the favor, says he will pay at any time when wanted, and the owner at last sends an agent for a part of it, will the borrower say, "I don't believe he needs it;" "I do not believe you are his agent;" or, "If you are his agent, you shall not have the money and make me poor?" Yet thus God lends men their property, gives them intellect and muscle, and owns all. If then one not only stands under this obligation, but has acknowledged, before God, angels and men, that the property is all God's, that he himself owns nothing, and that this is his pride, that God is his Father, yet will he give nothing to his Father when his agent comes? Shall we cheat our Father, our God?

There is one way in which Christ wants our help, ever wants it. Our goodness extendeth not to Him. Can a man be profitable to his Maker? Yet in certain persons Christ himself goes begging. You have the poor with you always. Those poor in body, in social, intellectual, and spiritual life are "thy poor and thy needy." He that giveth to the poor lendeth to the Lord. If a man asks money, and offers good security, we lend with pleasure; we expect gain: when God asks money for the poor, do we hesitate as if God the Surety of the poor, would not repay us?

Doing business for God implies an ambition which takes

in nothing less than the world. Ordinary business men will build a brick store, a house, or a village,—some petty enterprise which shall live after them. The Christian man of business will rather devote himself to a thing that shall forever tell for God through the universe. Planning large charities broadens the mind. Christian ambition reaches widely as Commercial ambition. Trading men go, or send clerks, to distant countries for gain. Christian business men may establish themselves thus in heathen lands, acting as lay missionaries; gaining a living, and substantially building up the cause of Christ. Thus each man, however humble, can make his mark on the moral world, as the merest shell fish or tiny worm can leave its mark in the rocks forever.

Every business man does enough to feel it, to know that he is doing business; so when doing business for God, a man is to feel his charities. He will offer no burnt offering of that which cost him nothing. "To give away a little out of a great deal is not charity." Christ's Charity was not complete till he felt the spear. Men often complain of heavy burdens of charity, because they pay their fair part of supporting the gospel in their own community. They give to this but do not much feel it. But this is no more charity than what they pay for flour or firewood. It is a necessity of life, feeding them, comforting and saving them; and it tends to make their neighbors respectable. Having done no more than this, the reign of charity has not begun. Charity once seated in the soul, takes no such narrow vision. Christ's business man, civilizing his own parish, has also

pity on barbarians abroad; he makes that his business and does business enough to feel it. The man of Christ is as free in this giving as he is in any business advances, for this free giving is the one end of all his business.

If one does business for God, his charities will flow free as a mountain spring; and no "organic" machinery of agents is needed to help the flow.

If one gains by system, he may give by system a certain per cent of gain; or, at some point, cease to enlarge his capital, and give all his earnings. This becomes as systematic as the cultivation of the soul. The seasons of giving become as precious as seasons of prayer, or Sabbaths, or communion seasons. We come nearest our Lord in our moments of charity. Charity is next to devotion. It is a devotion of the hands, as prayer is of the lips and heart.

Chrysostom advises to keep a box for charities in the place where one usually prays, and always begin the devotions by a gift to the needy.

Paul advises, Upon the first day of the week let every one of you lay by him in store as God hath prospered him. Have it ready systematically. Have it in proportion to your ability.

In the law the command is, Give when you pray, and let the giving be sincere and profound as the praying, and each according to the ability.

In Deut. xvi : 17, it is written,—

They shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee.

Christ's rule is the same, whether applying to Charity in goods or in prayers. To whomsoever much is given, of him much shall be required.

If a man has much, he may be under as great obligation to pinch himself as though he had little. The much is no more his than is the little.

A man who is prompted by a right spirit, who cultivates a charity broad and deep as his own soul, who devotes his business to it, never questioning how little but only how much to God, that man will study the defects in his plans and make the most possible out of his affairs, increasing his machinery like some extensive mining operation, or system of government taxation, with countless hands picking up gold for God. His plans look forward and take hold on the enterprising future.

THE necessities of any large, lively business are such that DEBT may become essential to success. In order to take advantage of the times, extra outlay may be needed. Fifty thousand dollars spent to day, may save a hundred thousand next year. Economy then demands the thousands to day. It is very unsophisticated, betokening a mind innocent of practical life, to reason that men fail because they contract large debts for incidents in business. The true cause of failure is found in a luxurious life, or carelessness, or the recklessness of a covetous heart. Success is by a careful and large spirited planning, that is ready to take advantage

of new openings in business, and if gain be at hand does not fear a little temporary debt. The ground is a safe one; a small expense, though a debt, to day, may save a great expense or utter ruin by and by.

The advantage in peculiar cases is illustrated by the sound policy of PUBLIC DEBTS. We instance the English debt because the English more than any other people seem to understand the wealth of debt. England will protect and enlarge her power, though at times it cost more than current receipts. An enemy is to be avoided, or a new friend made, and an enlarged and protected trade will soon increase the revenue and pay the bills; and if one generation benefit the next, the next ought to share the taxation.

Any outcry against the plan, as poverty stricken and bankrupt, is founded on the supposition that the debt is like that which one individual owes to another, while it is really like the debt of a man to himself; as sometimes a man's brain borrows money of his hands, and the hands lend it, knowing that the educated brain will be able to pay and with good interest. The people lend money to the Government to protect them from foreign ravages and to open up new trade. The people thus keep that wealth which was once taken from them, and get rich from trade. But the Government in protecting the people comes into debt to them and to get the means of payment, taxes them in their increase of property, and in the course of time gets enough of them, or more likely of their children; so there is no loss, but the positive gain is that the old ravages

have been long stopped, and other lands have been open to trade and become civilized. The people will most gladly lend their money to the Government, for they need help and find the Government a better paymaster than any short lived concern.

Now all this is a plan to make Englishmen rich and it does it. It is indeed very unfortunate that Old England is so situated as to be obliged to spend so much in protecting herself from the fear of evil and for advancing trade, and for bullying her neighbors ; yet as she is, there is seemingly no better policy than for her to do so, and, in doing so, a debt is her right arm.

Erroneous views on this subject have prompted many nations to meanness, cramping the energies of the people. It is possible that our own government may be too penurious in some directions, as too wasteful in others; though in the latter item they are greatly surpassed by Great Britain. Governments are made to serve the people, and can often undertake important enterprises to which private capital cannot well be called. Expenses and debts for the actual benefit of the governed are not to be decried.

The above principle is a fair one for any man or set of men doing business for God. To day the fields of Christian business are all open ; a liberal expense must be had if the business is to prosper ; a little expense now will sow the fields with good seed ; a year's delay may allow the devil to sow them and great expense will some time be necessary to destroy his work. If money for the emergency is not at hand,

those doing business for God ought, according to the theory, to borrow, and trust that the advantages accruing will repay. For example, it is acknowledged that trade and wealth are directly promoted by Christianity. An enlarged Christianity gives an enlarged means of wealth. The sooner, then, the whole world is converted to Christ, the sooner the ripest state of wealth will appear. But, to promote Christianity takes money. Now it would be good policy if the people would all do business for God, and be broad minded, and say to those who act as their agents in doing the Lord's business in foreign parts,—

“ We have left this foreign part of the enterprise chiefly with you; we trust that you, as our servants, will look after it, the only thing for you to do is to keep moving, to go forward, no step backward; if you want more money, ask for it; if we cannot give it to you just when you ask, then borrow; but keep moving, and we shall soon be able to pay, or our children will be able to do it, for the increase of Christianity will increase their ability to give; indeed the benefits of a Christianized world will come to our children more than to us, and we are not unwilling that they should help pay for the work, and as the corporation will not die with us, they, becoming members of the Missionary Board, will feel the same interest that we do.”

Undoubtedly if God's people would so authorize their factors in God's business, the work would go forward faster and more thoroughly than now; and children's children and the children of those now heathen could pay, and would do it, as citizens of the new and Unselfish Kingdom; for God

will doubtless make coming generations more honest and faithful than this. Such a debt, if contracted sincerely and prudently for God, would be more likely to be freely paid than any government debt by taxation; for God endorses the work of his children, and can easily obtain silver and gold and hands to pour it into his treasury.

Such a debt might be necessary under some special pressure to go forward. But it could never be properly set on foot by A SHIFTLESS AND SQUANDERING GENERATION, AND IS THEREFORE IMPRACTICABLE AT THIS STAGE OF MISSIONS.

A prudent English government, before entering on a debt would ask first, are we raising all the money we can? Again, is it necessary we should spend more? If so how much? What are the most prudent terms of spending it? So before a people authorize a Missionary Board to contract a debt, the question should be asked, Are we raising all we can now? Is it necessary for the advancing kingdom to spend more? If so, how much? What are the prudent ways of spending it? Undoubtedly a Mission Board has no right to run in debt, year after year, unless their constituents authorize it. But it is not often that a people will authorize a debt, because of the consciousness of not now giving what they can, and also because they do not see the pressing need of more expenditure, and do not appreciate the prudence of the outlay.

But we conceive that the time is coming, when the people will use stronger and stronger terms in instructing the Mission Boards to go forward, as the men and the openings appear, spending all that the Divine Providence, which is

always prudent, seems to direct; and if, at the end of the year, the constituents cannot pay it, they will not so much as mention the word "Retrenchment," but still say, "Go forward, and if we cannot easily pay it, we will sacrifice; and if our sacrifices will not pay it, we will yet go forward, and trust that the God who makes Christianity a means of promoting wealth, will give to our own children or to the rising gratitude of the children of new heathen converts, the means of paying off the debt."

While we suggest that Christians do not now do what they can, and do not now appreciate how much could be spent for God, we yet believe that if they were to wake and do all they could, there would still be room for the men whose business it is to watch God's openings, to recommend larger outlay and that it would be wise for the people to authorize it, trusting that the Treasurer of the universe and the Author of Faith would put it into the hearts and the hands of another generation to pay.

What we say then is this: It is a burning shame that Missionary Boards, with their present narrow operations, should ever be in debt; the Churches could pay cash down with a business many times as costly. While this is a shame, it is another shame that we, with so large openings as God has given us, have not already risen above our ability, and put in operation evangelical trains, at the expense of a debt to be paid by coming generations. England can, in the grateful estimate of her own people, bear a debt as a crown, if she only uses her funds for advancing the glory of her empire, and thus all the world is moved by her power;

while without this resource, she would be weak as a handful of stingy and faithless christians.

We pray God that the time may come when his Church may have faith enough to advance his kingdom by ample giving, by self denying giving, and by an increasing debt till the world be at the feet of Christ.

A few years since, England, France, and the United States poured out millions of money on distant coasts to protect or promote trade. It is a reproach that English and American christians spend only hundreds and thousands on those distant coasts, while their spending would promote trade more effectually than gunpowder and powdered Earls, and, at the same time, save the souls of the dying myriads.

We hazard the opinion that if Christians will take hold of this matter with a largeness of view like that of long sighted and enthusiastic and bold and trustful business men, and only look to the one thing of carrying the work forward with all possible power, in one generation our Missionary Boards will pay out their millions CASH, and have besides an enterprising DEBT, and that the world will be moved as never before by the vast machinery of the Church of God.

It is proper, in further characterizing the man who does business for God, to say that, in the long and weary years of overcoming obstacles, losses must be met.

Though millions of money perish in the fire, or founder at sea, men still build and sail. A great merchant, whose

profits were a million a year prepared his way by large and systematic outlay and losses for ten years. The costly tunnel must be bored for weeks, months and years through the solid rock before the "lead" be found. To hide a talent, from fear of losing it among the usurers, is a crime. To run no risk for gain is infidelity. The seed is to be dropped; God is to care for it. We must expect mistakes and losses; God thus tries our faith.

Yet there is no ultimate loss in doing business for God. However much one may be laughed at for his foolish faith, the seeming retreat is the road to victory. Any wound on property does not rouse the covetous lust any more than the lancet wakes a dead man. The wound strikes deeper; it is done to the cause of God. Let the enemy triumph to day; to morrow the captive ark shall terrify them, smiting every chief city, till on the third day it return laded with jewels.

The hindrance to any real loss is from God, working through certain business maxims, keeping a man close upon some regnant purpose in his business, and exciting in him a spirit of economy and diligence. A man will lay down his life for an idea; so the man who would take up a successful life, must do it for an idea. This idea he must himself attend to, or fail; but he will not fail if God will keep him close on the one worthy thought of serving humanity.

He will be prudent in his investments of charity. No unworthy cause may absorb his funds. He "considers" the poor, thinks steadfastly, acts wisely. He will not fatten the body, and starve the soul. No rose water philanthropy diverts him from considering the immortal wants.

He personally examines the machinery for satisfying those needs of body or of soul. He will give "to" no society but "through" any society that will let the money pass through to fall on the spot where it is needed.

Above all, a man doing business for God has Faith.

Commercial faith is noble though much of it is founded on selfishness. It is not the noblest trust. Men confide in each other so long as they can make anything by it. While a few trust, and may be trusted, by reason of stalwart character, the many are honest through fear of the penalties of dishonesty, and through hope of the rewards of mutual trust. Merchants give money to the charge of ships which only God can preserve, or to men whom only God's grace can keep from becoming defaulters; and yet these same patrons of a commercial faith will not trust the Just One who is Infinite in power.

But those who work for God commit their adventures to Him and find that their success is according to their faith. This, then, is the chief characteristic of one who will be connected with God in business, namely, a practical faith in God's continual help; like that of the prophet, who could by his faith save an axe from drowning, take poison out of a dinner, or draw from heaven a power to destroy earthly enemies.

The church is poor in spiritual gains, through small faith. The tax of unbelief is the curse of the church. There is an infidelity in regard to the Unseen, which would ruin men in ordinary business. By reason of the small returns of a small faith, infidelity takes courage, shrinks its charities and

offers very feeble prayers. The touch of a living faith, would enliven the prayers and loosen the stiff, grasping joints as the galvanic current rouses the fingers of the dead.

IF, then, you will do business for God, first crucify the enemy Lust; then experience the saving power of Charity; let charity become the absorbing passion of the soul; practice a "holy covetousness;" let your material wealth be used, not hoarded; maintain a charitable purpose; thus you will have a wealthy heart, though poverty abide in the pocket. Doing business for God, be obedient to His business maxims; be honest towards God; serve Him by serving the poor. Do business enough to "feel it;" do it systematically. When needful to the advancement of business do not fear debt. Do not fear losses. Have faith in God.



THE REWARDS.



It is related that an eastern prince, on a journey, having a casket of jewels fall on the ground, permitted his attendants to gather the scattered treasure for themselves. Amid the scrambling, one man alone remained by him, declaring it his only jewel to know that he had faithfully stood by his king. So when tempted to run after the pelf God scatters on the earth, if it be our last jewel to stand by our King, the King of Kings will at last give us crowns enough. Dealing with the unseen, we must believe not only that he is, but that he is a rewarder of all such as diligently seek him. We must practically believe that every dollar in his hand is safe as a child in heaven. No bankruptcy can touch it. This is the only safe stuff we have, according to the old epitaph, "What I kept I lost, what I gave away I retained."

Doubtless God is able to repay what we lend to the poor. No one would hesitate to lend money to the Rothschilds;—how much more then should we lend to the Treasurer of the universe. God's very house servants, the angels, may despise our regal pride of palaces, as our kings despise the royal huts of Africa. A string of pearls may be deemed of as little worth in heaven, as glass beads in Paris. It is therefore written,—

The feet of angels in heaven, as the feet of beasts on earth, are set on that gold on which men set their hearts.

God buried gold deep in the mountains, or left it to be played with by fishes in the streams. Man, made in God's image, bends to search for the yellow dust, digs it out, and is proud of wealth; but God may value him no more for this than he before valued the heap of gold itself, or the shining river bed, or the oyster which hugs its pearl in the deep.

The pride of earthly wealth is vanity.

Men heap up wealth to make themselves a name. But their most lofty piling is outdone by industrious insects. The pyramids rise a hundred times the height of man. The white ants build their palaces three or four hundred times their own measure, and fill the lofty galleries with treasure. If, then, man is surpassed by the smallest creatures, how may God, walking through the universe, look on the whole world itself as only an ant hill working under the sun or pelted by the storm. Or, if the countless creations are only as the dust which chances to light in God's balances, what shall be said of our pride or wealth? The nations are to Him less than nothing. It is a favor if He count men as "the gay motes that people the sunbeams." It is God's own figure of speech,—He sitteth on the circle of the earth, and the inhabitants thereof are as grasshoppers.

In making that census think we that God carefully counts our jewels and silks, or does he with the knowledge of his own wealth and the glory laid up for those who love him, question, Shall he that loveth silver be satisfied with silver?

Yet our God loves to display his own peculiar wealth. Though he overturns the best temple that a chosen people could build for him, he preserves the well of Jacob and the pool of Bethesda. Though he ruined Rome, he left a place for the Aqua Claudia to pour its stream. The music of nature is a continual concert for his praise. The lilies put on robes of beauty surpassing those of his favorite Kings. The tribes of civilized or savage men, with the pomp of armies and the gloom or glory of war, are all for the King of Kings and the Lord of Lords.

The Creator sends forth stars, as from the hand of the sower.

The suns are only petty gems sparkling to adorn the robe of that perpetual night which shrouds the universe. It is then a small thing that the Lord of Hosts should claim the silver and the gold of the earth.

In his hands, are the deep places of the earth, and the strength of the hills. The sea is his, and his hands found the dry land. If there is on the earth any greatness, power, glory, victory, or majesty, it belongs to that Lord whose is the kingdom, and who is head over all.

If a man does business for such a God will he fail of his reward?

This Almighty takes note of alms giving and makes such a return as seems to Him most fit. Alms come up as a memorial before God. His word is established. The liberal deviseth liberal things and by liberal things shall he stand. He that despiseth the gains of oppression, that shaketh his hands from holding bribes shall dwell on high; his place of

defense shall be the munitions of the rocks; bread shall be given him; his waters shall be sure.

The Jews have a proverb that alms are the salt of riches. The Germans have a proverb that charity gives itself rich. Solomon has a proverb with God's seal on it,—There is that scattereth and yet increaseth; there is that maketh himself poor yet hath great riches.

And if thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as noonday.

Bring ye all the tithes into the storehouses that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to see it.

Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with what measure ye mete withal, it shall be measured to you again.

God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work.

God swore by himself to Abraham saying, Surely blessing I will bless thee, and multiplying I will multiply thee. An oath for confirmation is an end to all strife. The bargain God has sworn unto cannot fail.

He that hath pity upon the poor lendeth unto the Lord and that which he hath given will he pay him again.

Blessed is he that considereth the poor, the Lord will de-

liver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in sickness.

He hath dispersed, he hath given to the poor: his righteousness endureth forever; his horn shall be exalted.

He that hath a bountiful eye shall be blessed. The liberal soul shall be made fat and he that watereth shall be watered also himself.

Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine.

Barns are not filled by trying too hard to fill them. If the promises of the Bible are given to that mercy shown in the common bounties of giving food and raiment, how much larger blessing will God give those who care for souls?

In the gift to Christ there are no cold calculations of the chances of God's reward. No man hateth his own flesh. If he becomes one with Christ, as the branch is one with the vine, there can be no stopping to figure up the results when Christ's cause wants money. Yet the reward is none the less sure. God's rule is to reward the giving of a cup of cold water. Even when his disciples distribute a handful of bread and fish to the hungry multitude, God multiplies

the bounty. He may not multiply it before they begin to distribute the little which they already have.

The fact that God does not always make his payments in large amounts of cash to those who give. Charities does not invalidate the principle. Some men may seemingly give largely who are in fact stingy;—having large estates to which their charities bear no liberal proportion. We can not urge that God should largely and immediately repay them in every case; men may give from their poverty, yet from a wrong motive,—or, if given wisely, God may choose to test them by further poverty—and give them a greater reward in heaven. But the bride Poverty does not come dowerless. A wealthy heart may be mirthful as Crates with his wallet and threadbare cloak living in perpetual holiday. Enough is a feast. A larger wealth may only occasion storms and wrecks to vex us. The flowers of the rich pour their fragrance on the common breeze, and their gems pour light on common eyes, while common hands have no care of them and the rich serve the poor. God's comforts need be conveyed through no outward splendor. Content comes direct; free as the rain or sunshine. It was said of old that poverty is a natural philosophy, an effectual doctrine of temperance, a self taught virtue; while wealth is a vice to be acquired with great labor and diligence. The poor Curius and Fabricius were rich, for the one was master of those who had gold, the other, master of his five senses, thought that enough. Says Socrates: To want nothing is the privilege of the Deity and proper to God alone; but to stand in need of as few things as may be is the privilege of a wise and good man and a state of happiness next to that of God him-

self, because he that hath the fewest wants is the most easily supplied and next to him that is self sufficient. Themistocles asserts that a man without riches is better than riches without a man. A better spirit tells us that it is better to be a poor man and a rich Christian than a rich man and a poor Christian. It was a choice prayer of ancient wisdom : Give me neither poverty nor riches. For as riches bring temptation, so poverty may be full of sin. But poverty is no snare or evil thing if rich faith makes the poor heirs of Christ's kingdom and at last comforts them in the bosom of wealthy Abraham.

The charities which build up religion make property more secure and increase material wealth. Those who honor God with their substance, God honors. Baxter educated many poor young men, bestowing favor on the good and evil alike so as to save both, and yet says that all that he laid up for his old age somehow came to him in the years of his largest charities and since he had less opportunity of giving, he had less increase. The merciful obtains mercy and does good to his own soul. Seeking to save the goods that make up life, life itself is lost; but self sacrifice heaps glory on self, and self denial brings self enjoyment.

Thus the most substantial riches come. The blessing of God makes rich adding no sorrow. That river of God is always full of water. In the house of the righteous is much treasure, that is, that faith which unlocks God's treasury. The God of nature puts a man in league with the stones of the field,—an alliance of safety lasting as boundary stones. The firm shore of beneficence is unmoved by the storms that

shake the sea. The lights of beneficence point the wearied to the only safe track and harbor. - The man doing business for God may be at eminent leisure in his concern for the earthly. He need be careful for nothing, taking no thought, that is, no anxious care for the life, the eating, the drinking and the wearing. Casting all his care on God, the friend of God cannot be poor. Investing all funds where no moth nor rust can touch them, he cares for the Kingdom of God, and God supplies him the needs of this life.

An additional reward is found in the vigor of body and intellect and in a more healthy spiritual life. The man who does business for God curbs his passions and develops every muscle for the honorable service. This higher business lifts one from the narrowing calculation of mere bargaining, and turns him toward the noble work of elevating the soul. Profound intellectual wealth is thus suddenly opened.

Blessing the common humanity is blessing one's own flesh. A Roman says, Of the two, I had rather not receive benefits than not bestow them. A Greek tells us there is more pleasure in doing a kindness than in taking one. The Divinity tells us that it is more blessed to give than to receive. The smile on the face of the recipient of charity is mirrored as by some patent art in the giver's soul; happy is that man the gallery of whose soul is full of happy faces! The man is cheered in spirit by his own charities, and the mind is turned by charities from a gloomy self consciousness and is elevated to an improving companionship. As one viewing the sea at sunrise finds a line of light sent from that

sun to him, so the benevolent soul finds a track of perpetual light between itself and God.

Andrew Fuller says, that he found no permanent relief from melancholy in his early religious life, till his mind reached abroad forgetting his own sorrows in the griefs of the world. He tells us that for a long time he systematically tried to comfort a class of dark and gloomy church members; more and more clouds gathered over them. But after the interest in missions arose, he found no noise of complaint, but all were zealous for Christ and joyous in Christ.

We look down to our pelf and cannot see the heavens, but if we look afar off, as if to find the needy at the ends of the earth, we see God's sky close above the hills. We are more apt to see heaven by looking off toward distant prospects than by casting our eyes downward. Now such spiritual gains, or the gain we make in the souls of other men are as real gains as any, and are the only ones recognised in heaven; if one in debating his business or place of business allows no room for this kind of gain, he walks forever in poverty.

Again, there is a reward of honor to that man who may become a hiding place from the winds, a covert from the tempest or if he is as a river of water in a dry place, or if he stand as the shadow of a great rock in a weary land. Is there no honor in receiving the blessing of him that was ready to perish? We may receive present benedictions from the needy; as the sea sends its waters all over the land, but receives them again into its own bosom, joyous under white

sails and the treasures of the shore. Or as the inhabitants of the valleys bless the gods of the mountains when the great ranges protect them from storms, or distant countries praise for the streams which flow from the rocky hill sides so distant ages and those who dwell low on the earth shall render thanks for those lofty charities hoven up by these our first missionary labors.

It is well to remember that the investments of charity are enduring and doubling. Large sums gain their usury so long as the world stands. There are miracles of compound interest. The Bible given to day gains a soul, who in twenty years gains at least one, and he gains one in the next generation, and the giver of the first charity becomes exceeding rich as the instalments one after another reach him in heaven. Again, there is a reward in the blessing which comes on children's children. As the hoarding of the miser is a curse to his generation following, so the godly self denial of the father makes the sons rich, and his children after him seek to please the poor.

IF God is able to give, promises to give, and does give reward in property, in a peaceful business, a quiet and wealthy mind and in honorable blessing from men, those doing business for God, living under the Constitution of the Church ought to have a practical faith in God's method of securing the bread which perisheth.

Do any take God's name and come to us begging? We

ask Can they repay us? What is their endorsement? The writing is,—“When the poor and needy seek water and there is none and their tongue faileth for thirst, I the Lord will hear them; I the God of Israel will not forsake them.” Shall we trust money to such? Will they return with food and clothing for the hour of our need?

He that doeth good turns is mindful of that which may come hereafter and when he falleth he shall find a stay.

Giving to the needy then becomes a direct ministry of salvation to the giver; thus our charities return to us in our time of need.

Let thy alms go before and keep heaven's gate open for thee, or both may come too late.

How can we secure property in the eternal life? Can we make friends of our unrighteous mammon? If we cannot make friends of it, we may buy it. The Father at Hippo and great names in England suggest that by right disbursements of this unholy mammon we may gain the poor as our friends, by whose prayers or other influence we may be received to everlasting habitations. If then our ready gold weighs well with the porters of heaven, or may tempt angels to camp around us, let us note that the word of Christ is not, that you should make a friend of this mammon when ye fail, that is, die, but do it now, that when ye fail ye may be received. The persons on whom we bestow charities may be counted as angels in disguise, who merely wish to record our names with God.

How shall we find favor in the sight of God? God will have mercy and not sacrifice. Rather to do good and to

communicate are the sacrifices with which God is well pleased. Mercy rejoices, that is, is not only bold but is victoriously shouting against judgment. If one would pay heavy ransom to escape from horrid torture to day, shall it be deemed too expensive to buy himself off from protracted torment by the gift of goods, which, having no saving power are still the outward sign of the gift of the soul to Christ?

Who shall surely live and not die? He that neither hath oppressed any, nor hath withholden the pledge, nor hath spoiled by violence; but hath given his bread to the hungry and hath covered the naked with a garment and hath taken off his hand from the poor.

They whose gifts shall turn many to righteousness shall shine as the stars forever and ever. "Not as those vulgar ordinary stars, that have light enough only to make them visible; but like the more noble lights which are able to cast a shadow through the whole creation, even like the sun in his full strength."

If then you will find open reward at the resurrection of the just, invite the poor in food and raiment, the maimed in body, the halt in intellect, the blind in heart, and feed them under the eye of Him who seeth in secret; thus you may exchange your awkward estate for convenient gold in that bright country where you will soon travel.

Atolus of Rheims had for his epitaph: "He exported his fortune before him into heaven by his charities; he has gone thither to enjoy it."

Is every kindly deed a round in a ladder to the skies? Do heaven's marching orders lead us up the steps of the

houses of the poor? Then let us patiently work, and wait our eternal inheritance, confidently expecting a large fortune.

The promise is sure. Christ asks no princely young man to sell all he has and give to the poor, without saying to him in the same connection, "Thou shalt have treasure in Heaven." Who will not do it with Christ's security for a seat in Heaven? Every thing the hand of Charity touches is turned into gold, and piled up in heaven for an eternal revenue.

For ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing yourselves that ye have in heaven a better and an enduring substance.

It is an inheritance incorruptible, undefiled, and that fadeth not away. In that day shall the Lord of Hosts be for a crown of glory and for a diadem of beauty. The first moment of Heaven tells of wealth and free giving which shame the narrow policy of this world. The man going thither finds that the exercise of love is the business of Heaven, and that he has learned only the beginning of that Unselfish Life which fills up eternity, whose field is the universe, and whose leader is God. ONE giveth freely, upbraiding not; those who follow Him heir all His wealth. One hour of Heaven is worth centuries of earth. Will you enjoy the earth or Heaven? Now in your age, or in your prime, earn, save, hoard and give, give, give to the cause of God in saving men.



THE COMING FIFTY YEARS.



A FEW months ago a grand JUBILEE was held. The friends of missions pointed to battle fields and victorious monuments. We look forward to fiercer fights and the triumphs of the next Jubilee rising above the scenes of to day as those of to day rise above the deeds of fifty years ago.

We consider the reason we have to suppose that the missionary spirit, during the coming fifty years will increase in at least as large a ratio as in the past fifty.

The church has money enough; and though now invested in the covetous or the luxurions life, it is liable, under God's hand, to be turned to nobler use. There has been a steady rise in the liberality of the Church. Selfishness, compressed in narrower channels is deeper, and more noisy than once; but the quiet stream of beneficence has not only deepened but broadened. The work already done is promise of the future.

Again: The purification of the American Church is favorable. In many quarters the Church is just now purified by pecuniary pinching which tends to equalize the wealth, bringing the rich to help the poor and leading both to sacrifice for Christ. By the necessities of war men are learning self denial,—learning how to pay liberally, and to go into self denying service in bloody fields. Thus Christians find

out what vigor they must and can use in putting down the old, savage rebellion against God.

Some sections of the Church are now made more thoroughly alive to the doctrine of the Brotherhood of Man. Recent events have been a powerful and practical sermon. God is "meddling with politics." If a few million heathen are soon let loose at our doors, it will doubtless arouse missionary zeal. A nation largely composed of the descendants of Religious Exiles may learn hardihood to take up the burdensome sentiment that all men are born "free and equal" and carry it forward consistently. Ancestral Saxon blood in North Germany stood out against Christianity longer than any other people of Europe. They put the missionaries to death, persecuted the converts, and received the gospel only after a whole generation of fighting against it. Such blood can now flow for Christ, and Christ's idea,—to treat all men as God's children. The multitude of musket missionaries prove that the loyal, self denying race has not yet died out.

Add to this, that the Churches have been of late refreshed and purified by the revival of the other cardinal idea of our religion, namely, the Fatherhood of God. The revivals of the past few years mark a new era in the Church, as distinct as the Reformation in the sixteenth century. Men in masses have learned to say, Our Father. It is this more than any thing else that has prepared the people to vindicate the right of a government founded on the idea of the common brotherhood. These revivals will lead to active missionary efforts. The American Board began in the revivals at

about the beginning of the present century, but the new religious life did not assume the mission form for ten years. It takes time to interest a man deeply in missionary work; if converted in most of the passions of his soul, it may be that at first thinking himself guilty of no pecuniary sin his purse is not converted till years afterwards. This is the reason the late revivals have not yielded more missionary money. The seed is just sown, it is not time for the harvest.

Another reason of hope for the coming fifty years is found in the apparent pointing of favorable prophecies to a period near at hand, as a time of great quickening in the growth of the Kingdom. As an incident of the coming Kingdom, God will have power over the treasures of gold and silver, and over all the precious things of Egypt. The daughter of Tyre shall come with a gift. The rich shall entreat favor, till the missionary treasury lays up gold as dust or as the stones of the brooks.

The opening of heathen nations is also favorable, perhaps peculiarly so; though since the beginning of history, nations have been ever on the move, and the "peculiar openings" have been plenty, and invariably followed by peculiar shuttings, save where a Bible and mission, thrust into the opening, blocked Satan's game. The wandering adversary has favorite haunts whence he watches the more unapproachable lands; when one of his homes lies suddenly open to Christian operation, the golden moment well improved may do much toward driving him from the earth. Heathendom just now lies open, as a land of Promise. Does the Church lag in Egypt, eating lentils, sitting round the flesh pots, or

making strawless brick for Mammon? Does the heathen land of promise seem across the desert and full of giant sons of Anak? But Jehovah is smiting Egypt's gods; God's prophets urge us; the sea opens before us; the report has gone out into far lands that the strange work is to be done. Islam has heard it. India has heard it. China is hearing it. Let us go up to possess the land, though God for a long time leave hostile tribes to train his people to war. Little by little, the enemy shall go out, lest the evil beasts of passion and pride rise and overwhelm God's chosen.

Another reason for hope in the coming years may be found in the increasing knowledge of heathen needs. Men, benevolently disposed, often do not give because they are ignorant of two items, namely,—specific want, and their own practical ability to supply it. The press of the next fifty years will be more religious than the past; and to supply the demands of the age and to give a fair report of the movements of the age will record more fully the movement of God's Kingdom among men. Again, if means of travel improve during fifty years to come as during the last fifty, it will not be difficult for our clergy to spend summer vacations on mission ground, or if they have the gift of tongues to exchange a Sabbath or two with brothers in China or India! In any event, those who feel "pinched" by parish limits, and who are weary with the care of a few souls may by a knowledge of heathen needs learn to take lively interest in foreign fields, and by planning large charities lift their minds from any treadmill life and make them more efficient in the daily round. Through the ministry

the land may be thoroughly infused with the missionary spirit.

Perhaps one of the best hopes for the future is found in the good rising from the Debts of Mission Boards. Years of gloom are years of prayer. The burden is laid on God. It is also laid close to the shoulders of those men who have before helped only at arms' length; giving extra help one year, and finding they are unhurt by it, they give again as largely. The funds of the A. B. C. F. M. increase, while the number of donors decrease! But the chief advantage is that the Churches become acquainted with debts as one method of doing their missionary business,—a method familiar to business men, and without which little would be carried on and that narrowly. A false economy is prodigality. Our Churches have too much forgotten Cary's sermon: "Expect great things; attempt great things." If Demosthenes lived in our day, he would have a grand chance to use one of his favorite figurers, that of the "barbarian boxer." For when Satan gives our missions a heavy blow in any quarter we instantly drop a hand to that part, trying to protect it; receiving another blow we try to protect that quarter and make a great cry for more help; but the only true and scientific method is to look the adversary in the eye, and by well directed blows render him powerless. But while we look the enemy in the eye we are not always able to strike, for the arm fears to borrow a little strength of the rest of the body and for fear of the debt carries on a feeble attack. Such just views, however, on the subject of

debt are getting abroad that we look for a more business like policy in the future.

ANOTHER reason why the next fifty years may be more lively in missionary work is that people begin now to see some return for their outlay. Missions have been a success.

Some men delight to contrast the machinery of modern missions with the spontaneous efforts of the first three Christian centuries. But it is as true now as then that "There is no nation, no sort of men, whether Greek or barbarian, no country however rude and unpolished where prayers and thanksgivings are not presented to the Father and Creator of all things, through the name of the Crucified Jesus." The missionaries of the present century have not been surpassed since the Apostles. While we admire the missionary zeal of the early middle ages, we claim greater zeal for a purer Christianity. While we glory in the Protestant Reformation, a great home missionary movement laying anew the foundations of the church, and remember with grateful pride that it was the reflux influence of that revival which led to the busy adventures of commerce which opened up the great foreign missionary fields, we yet claim for our own age a keenness of intellect and devotion of heart equal to that of God's noblemen in the sixteenth century. Different circumstances may obscure men's fame on earth, but the heavens hold their names precious. Never has the church been more systematic and thorough in its labor of love than now. Benevolence is a means of grace

the Church cannot afford to lose, yet will lose but for system. We confess to no sympathy with those who decry organization and praise spontaneity, who yet can show no means of rousing that freeness of action. It is God's method to use organization, giving every great movement a special spring in its beginning. It remains a question whether the labors of the first centuries might not have been more abiding had they been more thoroughly systemized. As a matter of fact, through the greater part of the history of the Church, there has been little profitable missionary effort because there has been little organization; since present societies came into being, there has been a success unparalleled, if we consider the shortness of the experiment.

Defects are essential to human concerns, but we aver that there has been less mismanagement in our benevolent movements than in any other firms that have done as much business. Creaking and wear and breaks do not hinder men from clinging to forms of government and corporate organizations. Corporation is king notwithstanding his faults. The worst mischiefs that have befallen our missionary channels have come by lack of confidence and promptness on the part of complaining friends!

Consider now the success of missions. Fifty years ago the United States was hemmed in between a savage border and the sea, with little influence on the old world. Rising political liberty in Europe had been crushed out. The Mohammedan power, then in full strength, had only just left off its persecutions of Christianity. China was closed. India was in the hands of a commercial company. The scanty

means of communication made the world practically thrice as wide as now. The missionary spirit had risen so little that we count the Church of that day almost heathenish; much as the Church fifty years hence will count us. A young man rose and suggested the propriety of missions; but his venerable teacher said, "Young man, sit down! When God pleases to convert the heathen, He will do it without your aid or mine." So now if a young man rise and suggest that present operations are puerile for so manly a Church he is bidden to sit down. A little more than half a century since, the Churches either despised the heathen as pigmies or feared them as monsters. Yet a few in the Church having begun cautiously once a month to pray for the heathen, courage was roused to send out into the great dark a man who for four years had teased the ministry to commission him. The effort to set him off caused a search for funds and sympathy, and thus came to light so many that did not fear Baal that, shortly after the attack on India, the South Seas, Africa and China were besieged by a handful of Christian teachers. Sermons fifty years ago show the missionary cause reviled as low, visionary, sectarian. In 1814 Chalmers writes:—

"The fact is undeniable. In this corner of the empire, there is an impetuous and overbearing contempt for every thing connected with the name of missionary. The cause has been outraged by a thousand indecencies." "The torrent of prejudice runs strongly against it and the very name of missionary excites the most nauseous antipathy in the hearts of many who, in other departments, approve

themselves to be able and candid and reflecting inquirers."

Thus fifty years hence men will quote that to day men admire missions, and let them starve, and that both of the above quotations may literally apply to our generation in the Jubilee Year if we only insert the word "agent" after the word missionary in each of Chalmers' sentences as above. We, proud of our fathers, may thank God that America was quoted half a century ago as a pattern of liberality. To day we may lead the world in charity, but, alas! shamefully fall behind God's requisition. Though Protestant missions count nearly three hundred years, their first century was in the cradle, feeding on the word and incoherently crying unto God to give them strength. To creep about among the American Indians was their first serious work. Within the last hundred and fifty years the missionary spirit of America and Europe has diffused itself through the medium of nearly three score considerably prominent societies. These have worked with boys' tools. They have not been trusted with sufficient means for the most manly work. They have experimented, perhaps blundered. Have they now come to skill and man's estate?

No objection can be made to the success of missions on the ground that the means are small. One seven cent book may save a child; one leaf of John's gospel may convert and comfort an Indian Pilgrim. What though a man take down his pen, take up his ink, spell it out, and think it worthy to be printed and send it all over the country as a very witty thing, a very sarcastic thing, that Christians will not promote the gospel unless the jingle of every penny

they give may be heard in Asia and all over the world! This hints of the proudest fact in life. If one give but a penny for the salvation of men, the ring of it is heard in Asia; the idols hear it. No idol, no king, no autocrat, no professor, heathen or infidel seated in his proud place can hear that jingling coin without fearing it as a token of the coming Kingdom.

That the truth is not costly is not only a sign of its divinity, but a sign that it was meant for the masses. The ability to grasp it is not measured by the amount of material wealth in the hand; in Greenland, in the South Seas, in Africa, children are found with the native power of New Englanders. The average of conversions in heathen lands, in proportion to the laborers, is greater than in American communities.

The missions have abundantly been a success. It were sufficient matter for praise that any attention has been given to training to use and beauty the men who have been so long treated as the obscure, the tangled, the troublesome underwood of the forest of humanity. If missions have by civilizing influences saved money to governments and commerce, surely their stations are to be as much honored as old decisive battlefields. If one idol is turned into a door step to the house of the living God, it is a triumph. If one idolater be led to cross that threshold, it is a triumph. Who then will complain of failure when we read of fifty thousand heathen converts within fifty years through the begging and bounty of one Missionary Board, and five times that number by the labor of all the modern Churches.

Missions thus successful abroad have so conquered prejudice at home that six thousand years after the fall and eighteen hundred years after Christ died, a little less than three million dollars a year is raised for saving men, though it be by hard work and by searching the world through! In the Jubilee Year the friends of the American Board were so elated by success, so stimulated to self denial that they voted to rise in their giving to such an extent that the yearly outlay of the Board should be one twelfth as much as American church members spend for tobacco. Is not this a success? How well then may we argue that the Churches will soon rise above themselves in view of the good returns of their money.

We may more specifically consider how this success may lead us to the hope that the next Jubilee may rise above the present as the present above fifty years ago. Nineteen twentieths of the conversions under the American Board have taken place during about the last twenty five years. Nearly one third of the mission Churches have been formed within about five years before the Jubilee. The native preachers increased more than six fold within about seven years of the Jubilee. The additions to the Churches of the Mahratta Mission during a late period of four years exceeded those of the whole previous period of its existence since 1813. In the Madura Mission the conversions of five recent years nearly equal those of the first twenty years of its labor. The coming fifty years will be a time of rich harvest as well as of weary sowing.

Christ comes as a Prophet, then as Priest, then as King;

first proclaiming the truth, then setting up worship, then developing the power of the Church and leading forth to complete victory. Now in its first stage the Kingdom may march through whole nations so silently that no earthly king shall hear it. Divine truth operates on a whole mass, while only a mere handful of the most despised men come into the second stage and worship, and of them perhaps only one or two take the third step and begin to work for the King of Kings. The work of missions is rarely appreciated by the multitude till they see the Kingdom of Christ in its third step making a grand march through some people as in the Sandwich Islands. There is complaint all through the first and second steps, and men verily believe that nothing is doing till a native Church is formed, and then the charge is that the converts do nothing, as though at the first they would become martyr missionaries, though that be the highest and last attainment of American Christians. But God appreciates the work of missions in its first and second steps, and where we count only a handful of rude converts he counts a whole nation so pervaded by the Christian ideas, working out like leaven from the stations, that the whole people are just ready to begin the worship of God and take up Christian service whenever some accident of government, or a providence seemingly unconnected with the mission, makes an opening for the new kingdom. When the development comes out thus suddenly, we cry, "A nation is born in a day!" but God says that for whole generations he has been pouring out his nourishing truth and preparing the way.

The seed of God is sown for ages till the earth is full of it; then a sudden shower of the Spirit and the sudden shining of God out of heaven quicken the seed, and the world in one month is covered with greenness and the burden of Christ's harvest. Five loaves and two fishes multiply under the hand of the God of Nature and of miracle and of grace. Thus the twelve million Christians may under God's hand feed the world. Figures by a most reasonable ratio teach a method by which it may be done in thirteen short years. The church is like an iceberg, patiently growing by the glacier year by year, and year by year loosening from the icy stock, but in the twinkling of an eye drops off and drifts down the sea sweeping all before it.

When the sacrifice is prepared the fire of God will descend, but while it is preparing let men impatiently murmur at seeming delays, but the truth will at last be known and then the world will give honor to whom honor is due—first to God, and then to God's prophets. Those men who at home have advocated the mission claims, and been unappreciated as Socrates in his day, have yet succeeded in establishing methods of teaching which the world will never forget, though the world may not yet have accepted them. Men, who have been unheard as Pythagoras at home, have yet gone into other countries and founded the noblest schools of thought. As all the wisdom of Egypt was begun by priestly colonies and as the Brahmins by missions conquered India and the Buddhist carried a foreign religion through central Asia to Japan, so a few scores of men of late, have quietly gone to distant continents to lay the foundation of

systems which shall yet be venerable as the most ancient names.

A GREAT part of missionary success consists in the operation of plans whose chief result is future, and which within fifty years hence will produce greater religious changes than have occurred during the half century past. The steadfast labors in Africa afford great promise for the future. The conversion of so large a portion of those specimens of one hundred tribes gathered in a single section of the Western coast, is like securing a Christian fountain from which to supply that country so long shut in as by a hedge of fire. Noble queens and conquering kings in the service of Christ may rise in that land which was once able to send a million men to Judea and which by an army of four millions on "the new side of the old world" has exercised an absorbing influence in the foremost Republic of the world.

That famous doctrine which long used the sword seems now likely to fall quietly before the spiritual blade. Those whose life is bound up in obedience to fate, now look at the ruins of ancient Turkish cities whose splendor occupied the world twenty centuries since, as the symbols of a more magnificent decay of superstition; which promises to come so soon that those zealous men who will render aid must do it quickly, else the subjects of the Sultan will perish under the wreck of the old while no new refuge has been built for them. The scenes of the few coming years in Turkey will add a surpassing glory to missionary movements. The

Nestorian church, whose mission zeal was wakeful while all Europe slept, is now kindling again with new hopes, and from its central position will work like leaven through Asia.

The most hopeful field for the future years is found in the celestial kingdom. “After thirty years of labor there remain but seven missionaries of the American Board in China,” and the other Boards do not lack in weariness. Yet Chinese missions are a success of the most decided character. If a warlike nation had by a little more than two hundred men, in a little more than fifty years at an insignificant cost, conquered the persons of one thousand emperors, it would not be thought a failure. Who would say “Only a thousand?” Or if they had raised up so many princes it would be deemed no waste. Yet in China have been raised up, as from the very dust, one thousand of God’s kings; forever each shall dwell in a glory that would shame earthly monarchs. Do we complain of the cost? If one soul, worth more than the gains of a world, had been saved, it would be enough. God has blessed the church so much with salvation that the worth of one soul is not appreciated. The frequent blessing is at last complained of because it is no larger. The angels joy over one saved. If the heavens are moved at the saving of one, shall the earth jeer at the saving of “only a thousand” in China?

The smitten rock China may suddenly fly open. The conversions during a late period of twelve months amounted to the whole number during the half century previous. Three score years ago a sermon before the London Missionary Society alludes to China thus: “If one hundred years

hence Christianity shall have found a lodgement in the city of Canton, we shall have reaped an immense prize for the conflicts of a century." Now the Bible is translated into the language read by one third the inhabitants of the globe. Political agitations are making the Bible known as a power, and inviting Christians to explain it in half the empire. Missionary teaching has done much to shape Chinese politics. Fifty thousand Celestials have come to America, and are more ready to receive the truth here than at home,—though only one Christian out of our millions of church members is wholly set apart to labor for their salvation! The dense masses of China opening to the light have character enough, dignity, steady purpose, patience equal to achieving something honorable for that Kingdom which shall fill the whole earth.

The great christian struggle during the coming fifty years will be for the possession of that Asiatic kingdom, which as the seat of material wealth, intellectual life and fervency of religion has been the desire of earthly kings from Macedonia and Rome to France and Britain. Napoleon's expression was that the only fit theatre for action lay in the East, Europe being only provincial. The plains of Christian battle now lie in that direction. We are told that God, speaking to men, chose the style of the Orient; and that the unenfeebled hordes of the East can benefit the world only through the kindling of intellectual lights; and that the continent which produced Confucius, the Indian Books and the Mohammedan philosophy, which whatever their demerits, have been powers over the greatest multitudes of men, may yet

exercise a vital stimulating force on that Western world to which it once gave wisdom. This is to be the work of missions in the coming fifty years, to insert into the life of Asia the Oriental Scriptures and the Occidental Testament. We are to do this in the hope that a purified protestantism may find a home among the strong tribes of central Asia, as God trained up the barbarians of central Europe to be reformers of his Church. The oriental converts, few as the army of Gideon, are men of such spirit as may well begin the most magnificent conquests.

While Chistians work, Commerce crowds toward the Pacific. All eyes, covetous and christian, turn toward the Peaceful Sea. Civilization and Christianity were born on a small water, have grown up on larger borders, and may do their choicest business on the broader waves by whose further shore have dwelt the great masses of our humanity. Whatever may prove the fate of the future, the fact is undoubted that in our time it is more probable that the Northern Pacific will bear the palm of the future christian civilization than in the pride of Greek or Roman days that the glory of the Mediterranean would be removed to the Atlantic. Whatever be the designs of God, it is the business of God's sons to work in the direction of the masses. "Where the people are, there is the empire of God.

Any labor on Japan, the Great Britain of the East, or by the Amoor, and with parts of China, is peculiarly the business of American Christians. The sea does not separate; it brings nations together. Sailors or travelers are like the currents of the sea, modifying the atmosphere all along

the coasts near which the streams flow. The roar of the sea is only a symbol of the roar of commerce, which in its turn is a type of the incoming of the Divine Kingdom. It will not be the obstinacy of Asiatic idolaters, but the obstinacy of American Christians, if the Spiritual Kingdom is not speedily forwarded in the east.

It is peculiarly American to speak of the commercial glories likely to gather to us in opening up eastern empires. It is peculiarly Californian to suggest that a great part of the gains will pay toll at the Golden Gate. It may be a thankless task to speak of any special charity, but those whose minds are set on Asiatic conquests are obliged to take one step at a time; and an important, essential step is to get a most solid christian footing in our own Pacific empire. Any amount of prayer and property devoted just now to this, will bring forth fruit a hundred fold. Attention to the minute is attention to the magnificent.

If the Anglo Saxon race is now fairly established on both sides of the Pacific, as long since on the Atlantic, we may expect that the future energy of the great Island Continent of the Southern Pacific, and the British and American settlers on the Northern Pacific will make good use of the great trade wind tracks, and at some period build up an enterprising christian life which will surpass that of the Atlantic; at least as soon as the prophecy of science is fulfilled and a new coral continent grows up where now are only coral isles! In the mean time those that dwell on the line marked out by nature as the world's great highway are to be men of foresight and commanding power. To ensure,

speedily, a powerful religious life, a thoroughly Unselfish Life, a thorough going missionary life on our Western coast is of incalculable importance in the eyes of those whose eyes are open to the possibilities not so much of America as of that great Oceanic and Asiatic power which will be developed in future ages.

The righteous seed of God will some day fill the earth; and if the seed of the Serpent is not regenerated, it will be crushed out. But even if the basest of the heathen fade away bodily before the advancing christian hosts, those hosts will not be fit to occupy, unless they have been made spiritually strong by a careful training in the Unselfish Life. Whatever, then, God's design may be in leaving the the heathen world open to conquest, it is now open; and those who are ambitious for God will not idle away time in the camp, or lag on the march. Whether many of the base of the earth are to fail, as the Canaanites, before those appointed to inherit the earth; or whether, as is promised in many of the Asiatics, the old races, vigorous in spite of the hoary superstitions of thousands of years, shall rise to the service of Christ; in either event the men of Christ are to labor for the salvation of the effete races, saving some, lest all perish, and are to labor for the salvation of the strong races, that they may sooner serve the worthy Christ.

While then America is striving by prayer and by powder to maintain its right to live, and while God seems to grant more than was hoped for in sending EMANCIPATION to that land which has been so long cramped, while God is thus busy, and God's men are busy, there is yet time

and strength to take just views and advance the humble means of advancing Christ's Kingdom, across the continent and across the seas. The omnipresent God inspires his children with the spirit of his own attributes till they rise above themselves, and handle enterprises too vast, too difficult, too distant, too numerous and too urgent to be attempted by common men. It is then eminently fit, in the times of peril, for us to evince our faith and purpose of final and speedy success by looking beyond and planning those charities which may tend to bring in the day of the Prince of Peace.

Let then the grand Congress of Christians in the United States of America vote vast charities to follow on the track of the Pacific Railway.

And while God may make all Christians east of the Rocky Mountains home missionaries to the blacks by bringing blacks to their doors in spite of the barbaric legislation of half civilized states, let there be at the same time a spirit for holy enterprise which will seek to bless the Chinese in California; seek to convert the savage California Christians, who now shamefully abuse the Celestials, and seek to build up those religious and educational interests which may thoroughly evangelize that coast and train up a vast missionary force for an attack on China, and the conquest and christian culture of all Eastern Asia.

THERE are encouragements enough to labor and there are plenty of signs that the glory of the next Jubilee will

surpass the present as the sights of to day rise above the gloom of fifty years ago.

But, to do the work, those desirous of Christ's honors must deny themselves as never before, for sin is yet wide spread. Souls are dwarfed in the polar zones; vice it rank in the tropics. Broad continents are crowded with men, the heat of whose social life breeds prolific mischiefs. The spice islands offer little hindrance to the indulgence of human passions. The sea affords rough temptations and chances for wrecking souls. The depravity is deep as wide. The apostle declares that the light of nature and the law within themselves leave the heathen without excuse, because when they thus knew God they glorified him not as God. The apostle would stop every mouth of complaint with the argument that if Christ died for all then all needed Him. The Incarnation proves heathen sinfulness, and the heathen doom. Though rarely they may find the spirit of the gospel, while the letter is unknown, and though those who are comparatively ignorant are beaten with few stripes, we are to judge the masses of them guilty.

The missionary spirit prevails always in proportion to the sense of the guilt of the world, a sense which induces a solemn life, and, instead of despair, leads the soul on to obtain that power of God which is manifest through the knowledge of the Word, the knowledge of the Cross, the preaching of that Cross, the prayer circle round that Cross. Knowing that the heathen are in the bonds of guilt we are to act as bound with them. The rule is to be carried through, and though the bonds be carnal, or though the

bonds be spiritual, the work is to be done and done now. If the heathen cannot put off their necessities, we have no right to make gains and spend foolishly and put off our beneficence.

For eighteen hundred years the bread of Life has been garnered up under christian hands. For eighteen hundred years the hungry world has cried for that bread. Shall we longer offer them a stone? The stones cry out "shame!" We bless our fathers for their transmission of the Gospel. Who shall adopt the orphan world? Our Father in heaven will make his obedient children teachers to the children of disobedience and wrath. God comes to the earth, converts a few men, opens the doors of the False Prophet's house, or opens the gates of a nation holding one third of the human race, and asks his converted men to go in and preach the Gospel. Instead of going to preach, they send proxies, and then cry out after them "Be cautious," "Retrench," "Dont get into debt," "We have helped you out once or twice, but beware of the future." Thus it is to day. The question is a practical one. Retrenchment, or debt? The rebukes of the Churches say, No debt. The small giving of the Churches says, Retrench. The needs of the heathen say, No retrenchment. Common sense says, No retrenchment. A work has been established, occupied at considerable cost: to cut it off in order to "save a little during this hard year" is bad economy; for Satan will step into the vacant place, fortify it, and it will cost much more to take it again. Prudence says, Do not Retrench. Prudence says, Go forward, and if the Churches cannot pay this year they will next.

Prudence is not afraid of debts. Prudence dares not retrench till the enemies are defeated. A debt may be the salvation of missions, as only by a debt Government can save the country. An enterprising debt, though it be not cleared up till the next Jubilee, may be good economy, if by it the work is pressed forward to a glorious issue. It is peculiarly difficult to raise money now, but let the work go forward, and a debt will be our glory.

In the mean time, and at all times, let an intelligent begging be kept before the people. All great blessings spring from the masses. The mission spirit rose from the people. The people will be faithful to the work if they are systematically trained to it. We read that one cent a day from the evangelical church members of a single New England state would furnish nearly the amount now raised by the American Board. We read that two cents a week from the evangelical church members in the United States would amount to four million dollars a year,—one third more than what the whole world now raises for foreign missions. Let the work go before the people.

The best plan we have seen suggested for missionary collections is to have individuals, appointed by the church or pastor, go through every district of the parish at the beginning of the year, asking the people how much they will pledge per month through the year; let the people give this when they best can, and as much more as they please; the collectors then going round the next year can gather in the arrears and get the new subscription.

Unquestionably it is by some plan that puts the work on

every individual conscience in the Church and community that the work will be forwarded. A generation that merely passes resolutions, and glories in their ancestors, and gets rich and indolent does not achieve empire such as is built by the interest of every man in the common glory. When the personal desire of each member of Christ rises to that of Mills, wishing to "break forth on the heathen like the Irish Rebellion forty thousand strong" the Kingdom will march forward. It is true that God does not need men's help; it is also true that he allows men's help and that he asks men's help, that it is honorable business to help, and that it is disgraceful not to help, and that the height of disgrace is in crying out to missionaries, "Shut those doors," which God opened last year,—“Keep out of those doors,” which God opens this year.

What saith the preacher? "Is it not an astounding fact, when there is so much created in order to be given, and so many professed servants new created of God who hold it and are bound to give it,—the oath of consecration most solemnly upon them,—a world needing it,—the world all thrown open to receive it, or the gospel it might send,—its millions upon millions brought into vicinage, and we may come directly to them and impress them and mould them and put them in the way to heaven: and yet it is a fact that the Church fails most frequently and decisively in meeting the cost; as though she could not afford to set her dollars against the redemption of these souls."

If the dignity of the missionary work appears from a contemplation of the past; if additional glory rise from the hopes of the immediate future; what shall we say of the more splendid relations of these first works to the millennial Church?

Every generation thinks itself peculiarly favored of God, and in every generation has risen a handful of men who believed the day of the Lord's second coming immediately at hand, while now and then whole sections of the Church have been persuaded into the same belief. But as Christ refused to come amid the awful darkness of the tenth century, though the Church and the world stood still in their business and wearily waited for him, so the signs of his immediate coming may be now delayed till the barbaric habits of a boasted century give place to those good works which forerun the serenity and peace of God. But, whether the thousand years of Christ begin soon or late, it will be a reign worth preparing for. The aim of missionary works is not alone or chiefly for this generation. It looks forward into a future too vast, and seeks for results too vast, to be appreciated by the puerile children of a day; Only the Eternal and Infinite One can appreciate the ultimate effects of the feeble missionary movements of to day.

The Scripture method is to count a year of time for one day of prophecy; thus these "last times," or dispensation, may be lengthened out through scores of thousands of years.

The analogy of nature hints that the God, who spent unnumbered ages in perfecting the earth and vegetables and

brutes, may allow as long a time for developing the spiritual creation.

The Church history suggests that the Church is yet in childhood. For twenty centuries the Church was cradled in individual families; for fifteen centuries it was nurtured and defended by a single nation, who treated the holy charge so shamefully that God has made them outcasts ever since. The stunted infant Church then baptised by Christ grew, receiving faith from God and flagellations from the world, and overcoming the world, for six hundred years; then for nine hundred years the now pampered child declined, having the sickly period incident to infancy; now for three hundred years the regenerating process has gone on; to day the true members of Christ number not far from twelve millions; while more than twelve hundred millions do not love Christ, and more than eight hundred millions do not know whether there is any Christ. Alas! for those vain men who believe that in at least ten centuries more God will drop the curtain and move all men into eternity!

It is reasonable rather to believe that there will be three hundred and sixty five thousand years of Christ's glorious reign on earth, and that the number of souls lost in the first seventy sinful centuries will compare with the multitudes of the saved, as one leaf lost from a forest, or a few drops of spray tossed on a barren shore while the great tide flows heavenward.

What then will the men of the future think of us?

We read of base lives in the ninth century; yet that age was proud as we. A thousand years or ten thousand years

hence, curious antiquarians or renowned historians may look back and count up the characteristics of the nineteenth century. Slavery, a divine institution, civil rebellion founded on robbery, first stealing the liberty of four million black men, and then five million white men justifying petty larcenies of millions of money and munitions of war from the Government; a century characterized by bloody wars; chiefly characterized with all the centuries before it as engaged in fearful rebellion against Jehovah. The mass of the world idolaters; the most civilized, nay, claiming to be christianized nations in their most holy localities having three quarters of their population never in the house of God; in their two best nations burying one hundred thousand drunkards every year and keeping vastly more than that number above ground. In that century were Christians not much wiser than their generation. The year of our Lord one thousand eight hundred and sixty was deemed glorious, because twelve million Christians gave twenty five cents each that year for the salvation of twelve hundred million men. It was called a glorious year because they had five ! mission ships in the Pacific. A part of the men of that generation held a Missionary Jubilee, thanking God for half a century of success and that by painful toiling fifty years they had raised eight million dollars and were then in receipt of three hundred and fifty thousand dollars a year. But the constituents virtually blamed the Missionary Board for running into an insignificant debt. They talked much of “prudence” and hinted of retrenchment, cutting off missions already begun rather than build less expensive church edi-

fices and wear less ornament. Yet they thought much of their fathers, but used the ancient fame as the degenerate Romans quarried the old public buildings to build from them meaner edifices. Indeed the great body of Christians of the nineteenth century failed to follow the few noble examples of the Unselfish Life then seen. But the mass imitated the conduct of the men in the fable, when it was proposed that all the world shout together, and all kept silent to hear the shout; so these zealous, curious men conspired to tell the heathen of Christ, but most kept silent to hear what the rest said. Alas! they were a generation that laughed at the Ptolemaic system of astronomy which made all the universe circle round the globe, but they more absurdly thought that God and the heavens and the bulk of mankind revolved round them. This was the boasted nineteenth century; to be counted among the "centuries of Satan." How little above the ninth century!

What shall the future say of us?

When at last the great masses of humanity, and that through the great period of the world's being, serve God, we shall then be counted as having dwelt in one of the first unbelieving, rebellious ages, and if we are vigorous for Christ in these dark days, it will rank us with martyrs and those who have come up out of great tribulation. To have been a Christian in the first seven thousand years of the earth will be an honor forever. The millennial Church will be triumphant. We, the militant, have a place of honor to do deeds that may never be possible to them. Our resolves, our missionary literature, our deeds of faith should

be with an eye to that future. But if men will not work under the command, the example, the threatenings or the promises of a present God, they will not be stimulated to work under the eye of the holy generations not born. But if any have a mind to the work, the coming fifty years are full of promise. At no period of the Church has there been so favorable a time for both reaping and sowing.

While the few go down to the battle, let those who remain feed them and send reinforcements whenever and wherever the men on the field may demand. Those who stay at home are not fit judges of the necessities of the war. Of Christ's warriors none are permitted to stay away from the busy camp unless to furnish supplies of provisions and munitions and new men. It is not their business to ask questions or grumble, but obey. Theirs is not the hardship of the foreign field. Let them then feel hardships at home if it be needful to conquest. The coming fifty years demand an increased giving. It is a favorable time in which to train the people to give. The people are able and are willing, if the matter be brought before them intelligently, faithfully, continuously, by those who have the most influence over them,—their own Christian teachers.

Long before the millennium, the power of covetousness will be broken; the luxurious life, wasting more than the miser hoards, will give place to a diligence in business which shall be also fervent in spirit, serving the Lord.

From this winter of the selfish life, there will come a genial spring time to the heart of humanity, quickening its fertile places to a more luxuriant vegetation, and warming into life its Alpine blossoms and its Arctic moss. No nook shall be desolate. The barren fig tree shall put forth bud and fruit. The exceeding spiritual glory of the future may be somewhat gathered if we consider that the large moneys now used for fashion and for passion may then be given to the uses of Christianity.

If, at last, the tide of wealth runs for God, and the rills for self, and business exchanges have HOLINESS TO THE LORD, written over them, and the bells of dray horses make music for God, then we may hope for that trade, so beautiful and acceptable to the Deity, by which an old philosopher would use a travelling agent for the transmission from one kingdom to another of philosophic and just ideas of life and practice; and as spices are not left in their native place but make a world fragrant, so the same commerce that carries them shall then bear everywhere the fragrant influences of the christian life; and that spirit, which has sailed every sea and broken through every simple or splendid gateway to find plunder, shall be followed by the lights of Christianity glowing fast in the wake of trade, and, entering through the broken fastnesses of national predudice, shall kindle anew the fires of God in those hearts that have so long burned incense to Buddha and Brahma and the Fetich.

Long after our own decay, the world will be peopled with beauty; and the nations, which have voted all money for

war and appetite and corruption and the prince of the power of the air, will pour their treasures to the King of Kings. The pompous structures of old civilizations may crumble in ruins; but the glory of God's civilization shall endure. There is a day coming, in which every man shall cast away his idols of silver and his idols of gold, which his own hands have made unto him for a sin. In that day the silver images of the apostles, now standing beautiful and useless in our churches, will be seized by the divine warrior, melted and sent about the world on their ordained mission.

Then the bright archway of missionary organizations, over which have been borne so many divine messages to the perishing, may be removed; as the ancients believed the rainbow to be taken away as soon as the messengers of the gods had passed over and accomplished their errands.

Let us, then, use the device of the Macedonian and put on the colossal armor that will be worn by the men of the future, that they, discovering our remains, may think that we too are of giant race.

THE ARGUMENT.

GOD made the world on the plan of the Unselfish Life, page 3; but the CONSTITUTION OF NATURE was soon violated, 4, and social ruin Resulted, 5.

The mischief which rises from want of the Unselfish Life is an argument in favor of a return to the original plan.

COVETOUSNESS appears. Peculiar to no age, 9, or nation, or individual, 10, it has been a root of evil, 11. Twin demons rise from the Still, 11, or the Slave Market, 12. The name Covetousness covers about every crime in the catalogue, 12.

Covetousness has a curious Education, 13. The Bible, 13, the Catechism, 14, the Sermon, 15; the Schooling,—Physiology, Mathematics, 15, Philosophy, Logic, Political Economy, 16, History, 17; Polite Literature,—everything from the Alphabet to the Diploma, points to a covetous life.

The covetous man begins life with a will to be rich, 19, 20. The growth of greed is noiseless, 21, but intense, 22. The covetous man becomes fierce, 23, and a robber, 24. He becomes a fool, saying in his heart that there is no God, 25. Gold kills him, 26.

A FURTHER evil rising from the want of the Unselfish Life is found in the RETRIBUTIONS that fall on the covetous.

The covetous man is miserable as a beggar, 31. He is a martyr for gold, 31. He is pierced with pains, perplexed, crushed, 32. He is a slave, and sleepless, and obtains no profit, 33, and troubles his own

house, 34. The gods are angry. Maledictions, 35, and woes, 36, are hurled on the helpless rebels, 37; whose only cry is "Vanity of vanities," 38.

Death appears, 38, 39, bringing ill visions, and will not be bribed, 40. Fine things are of no use to the dying, 41, 42. When the rich are safely numbered among the dead, 42, there is riot over the property, 43.

The soul of the covetous seeks heaven or a worse place, 41, 45; leaving a wholesome lesson, 45, 46.

A FURTHER evil rising from the want of an Unselfish Life is seen in the LUXURIOUS LIFE,—the MISUSE of money,—diverting the means of the moral elevation of man into inferior channels, 49. In the early ages, Babylon, 50, and Rome, 51, were wasteful.

Moderns have been guilty of wanton magnificence. France does little for religious culture, 53. Britain has wealth enough, 53; but Britons pay the soldier better than the schoolmaster, 55. Old England pays at a small rate when asked to promote spiritual growth, 56.

In America the spirit of costly adventure is abroad, 56; but it is in the service of Mammon. Mammon pays more cheerfully for the laying of a cables and the spinning of cotton than for saving men, 57. Railways are considered a better investment than missions, or begging Bible Societies, 57. It is easier to raise millions for a Continental Railway than to raise thousands to promote Christian Education, 58.

One mill per head is paid for saving the myriads of China, 59. Five mission ships are boasted of; but slavers sail in fleets, 57.

Men pay freely to buy votes or "celebrate," but grudgingly to furnish spiritual freedom, 60. Courts are better paid than city missions; Light houses are more plenty than moral lights in dark places, 61. Indian presents, or Japanese excursions, or ships of war, and actual war do not cost too much; but it is too much to ask money for mis-

sions, 62. It is counted cheaper to burn powder than to support spiritual warfare, 63.

Tobacco, rum, prize fighting, horse racing, theatre going and princely balls exhibit low taste, 64-66.

Furniture, dress and show allow little for the contribution box, 66-68. Costly domestic animals and "madness about the throat" starve, soul and body, many a child of want, 69.

Scientific and philanthropic adventure, 70, deserve more money than they now get, but how much more worthy and more needy are the objects of spiritual charity! A literature of luxury, 71, and works of fine ART, 72, are paid for, while man the best ornament of the world is too little appreciated, 73. Travel absorbs that money which might create nobler sights and insure more honorable journeying, 75-78.

The evils of luxury are chargeable on men of no "regular" church standing, 78-80. The evils of luxury demand severe law, 80, 81. If then the prodigal is worse than the miser, let his shrine be broken, 82.

GOD COMES TO THE RESCUE of the race ruined through selfishness, and will overturn the sins of greed and prodigality. But establishing his Church on the foundation of the Unselfish Life, He permits the sins of the world to appear in the Church, 85; but the Church is far above the world, 86, 87, and may receive wholesome discipline from the presence of evil, 88.

WE see then a further mischief rising from want of the Unselfish Life, in the development of COVETOUSNESS IN THE CHURCH.

Men seek to reverse God's plan, 91. The Old Church, 91, and the New, 93, were tempted by gold. The betrayal of Christ by Judas, 94, and the mediæval betrayal, 95, were prompted by Covetousness.

Modern Protestants are too busy to know much of theology or prac-

tical religion, 96, 97. Preaching to such is hardly worth a copper, 98. The collector is dreaded, then dreamed of, 99.

Men value the good name of "Christian," 100. Those partially sanctified, or unregenerate, enter the Church unconvicted of pecuniary sin, 101-103, but act like the seed of the Serpent, 104.

THE LUXURIOUS LIFE appears in the CHURCH, contributing to the mischief caused by want of the Unselfish Life.

Fine church edifices are built, while man is still in ruin, 109. The humble and earnest Christ has been followed by pompous "Vicars," 110. Brick and mortar block the wheels of the Church, 111. Bad taste prevails, 112. Simplicity is needful to strength, 113.

Private luxury pinches the cause of Christ, 114. God is pleased with simplicity on the earth, 115, and points us forward to luxuries in heaven, 116.

All royal men are commanded to build and splendidly adorn the Temple of Charity, 117.

WHILE so much evil rises from want of the Unselfish Life, and while the Church, ordained to correct the evil, has greatly fallen into the evil way, it is yet the duty of the CHURCH to DISCIPLINE its membership for sins in misusing property, and by FAITHFUL PREACHING secure a healthy tone of feeling and action in regard to charity.

The Bible declares Coveting to be fearful crime, 122, but, before severe measures are resorted to, there should be a kind and urgent application of the truth, 123.

No false cry of "Peace" is to be uttered, 124. An agitation, 125, is to be based on the divinely appointed motives,—Reward and Punishment, 126. Our relation to God, 127, and the Old Testament teachings, 128, set forth these motives.

The mere neglect of charity is cursed as the worst of crimes, 129-133. The betrayer is doomed, though Christ is glorified, 134.

A powerful use of the motive of the recompense of reward is scriptural, 135, and safe, 137.

The sensual cannot see the spiritual rewards, 139: but hope and fear, the two great handles of man's will, are to be laid hold of, 141; and in kindness to others, 142, and in safety to himself, 143, the persuader of men is to thoroughly argue with miser and prodigal.

THUS through a faithful Church the Unselfish Life will at last prevail. THE CONSTITUTION OF THE CHURCH is thoroughly missionary.

To deny self, 147, is taught by law, 148, and gospel, 149. "Go, preach," 149, and abound in charity, 150,—are strictly demanded by the gentlest gospel.

The scripture rule of giving is definite; it is the Golden Rule, 151. The rule is applicable to common life, 152, and to the missionary work, whether India, 153, Turkey, 154, or Africa, 155. All the authority of God urges this rule on men, 156. To neglect this Unselfish Life is the brazen rule of the Devil, 157.

Christ's doctrine of the brotherhood of man is a germ of missionary power, 157, 158.

"Self" and "own" are terrible words when one owes all to God, 159. The child of Christ remembers the forgotten, 160. The Unselfish Life is the only real life, 161; and this is a life of power, 162.

WHEN the ideas that are embraced in the Constitution of the Church are applied to practical life, they will forward the Unselfish Life by prompting Christians to DO BUSINESS FOR GOD.

The enemy lust will be crucified, 165. A new affection will cleanse the soul, 161. A holy covetousness will possess the heart, 167.

Wealth is no longer an impediment, 168, but of the highest use, 169. A man is rich in his very purpose of charity, 169. Doing business for God, a man will be honest toward God, 170, lend to the Lord, 171, have a broad ambition, 171, do business enough for God to feel it, and do it systematically, 172.

One who does business for God will not fear debts, when they are necessary to the success of his business. He considers the policy of public debts, and applies the principle to missionary movements, and will have success in his work of benevolence whether or not temporary debt lies between him and that success, 174-180.

The one who does business for God will be prepared to "lose with God," 180. He will have a practical faith in God, 181.

THE UNSELFISH LIFE finds a REWARD.

It is a jewel to serve, 187. God is able to repay, 187. God has promised to pay, 189.

God's rewards are not always cash, 192. Vigor, 194, cheerfulness and honorable fame, 195, and the reward of compound interest, 196, make the unselfish wealthy.

If the poor come well endorsed, they may open heaven's gate for us, 197. The unselfish shall shine as stars, 198, and the Lord shall be their crown of glory, 199.

THE COMING FIFTY YEARS are peculiarly favorable to those who will promote the Unselfish Life.

There is money enough, 203; the work of purifying the Church is advancing, 203; favorable prophecies point to these years, 205; the heathen lands lie open, 205; there is an increasing knowledge of heathen needs, 206, and God's business men are learning how to do business, 207.

Missions, so successful in the past, promise to be more successful in the immediate future. "Organization" is a success, 208. That missions have triumphed over home prejudice argues well for the future, 210. God's word, now widely proclaimed, will be soon followed by God's worship and service, 213; then honor will be rendered to whom honor is due, 215.

Africans and Turks, 216, and Celestials, 217, are all aroused. Asiatic plains wait the Christian battle, 218, All eyes turn toward the Pacific, 219. The world's great highway, 220, is to be peopled with men of an Unselfish Life, 221.

If the guilty are dying, 223, it is not decent to impose upon them, 224. The children of Christ will personally rise to the rescue, 225.

Missions are peculiarly glorious in their relations to the millennial Church, 227. The Church is still youthful, 228. Our age is barbaric, 229. Our age may be heroic, 230.

The Unselfish Life is springing, 232, and the giant race already wear their armor, 233.

WHAT BAXTER SAYS ABOUT IT.

I HAVE BEEN LONG, AND YET I WOULD I HAD DONE. I HAVE TAUGHT YOU LONG, AND YET I FEAR LEST YOU HAVE NOT LEARNED. I HAVE TOLD YOU WHAT YOU KNEW BEFORE,—UNLESS IT BE BECAUSE YOU WILL NOT KNOW IT,—AND YET HAVE MORE NEED TO HEAR IT THAN A THOUSAND THINGS THAT YOU NEVER KNEW. I HAVE SET YOU AN EASY LESSON HARD TO BE LEARNED. WERE BUT YOUR SENSES RATIONAL, OR WERE YOUR WILL BUT DISENGAGED AND MORALLY FREE, THE WORK WERE DONE; AND THAT WOULD BE LEARNT IN AN HOUR, THAT THE CHURCH AND COMMONWEALTH MIGHT REJOICE IN TILL THE SUN SHALL BE NO MORE.





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